אֶתְנִי ("bountiful," "munificent," from אֶתְנָה a gift), [*Ethni*], pr. n. m. 1 Ch. 6:26.

אֶתְנַן Eze. 16:34, 41, and **אֶתְנָן** m. (for תְּנָן with א prosthet. from תָּנָה), with suff. אֶתְנַנִּי.

(1) *gain of a harlot*, absol. Eze. 16:31, 34; and with the addition of זוֹנָה Deu. 23:19. Metaph. used of the produce of the fields, which the idolators looked on as gifts from the idols, Hos. 9:1; Mic. 1:7; comp. Isa. 23:17, 18.

(2) [*Ethnan*], pr. n. m. 1 Ch. 4:7.

אָתַק an unused root, perhaps i. q. עָתַק, عَتُقَ *to be beautiful*. Hence אַתִּיק.

[Rejected in Ges. corr.; the deriv. being referred to נָתַק.]

אֲתַר with suff. אַתְרֵהּ m. Ch.— (1) A PLACE Dan. 2:35; Ezr. 5:15; 6:5, 7. (In Targg. very frequently; Syr. and Samarit. ܐܬܪܐ id.) אֲתַר דִּי "the place in which," Ezr. 6:3; by a pleonasm, much used in Aramæan; Syr. ܐܬܪ ܕ; compare מְקוֹם אֲשֶׁר (see מָקוֹם).

(2) perhaps, *track*, i. q. Arab. أَثَرٌ, إِثْرٌ; Æthiop. አሰር:. Hence בָּאתַר for בְּאֲתַר Dan. 7:6, 7, *after;* i. q. على اثر, فى اثر in the track; with affix בָּתְרָךְ Dan. 2:39. Syr. and Samar. ܒܬܪ.

אֲתָרִים ("places," "regions"), pr. n. of a place to the south of Palestine. Nu. 21:1, דֶּרֶךְ אֲתָרִים "in the way which leads to Atharim."

ב

Beth (בֵּית), the second letter of the alphabet; when used as a numeral, i. q. *two*. The Hebrew name is contracted from בַּיִת *a house*, *a tent*, and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure. ["See Heb. Gramm. p. 291, 13th edit.; Monumen. Phœn. p. 21."] The form of a tent is still that which it bears in the Æthiopic alphabet, በ.

As to its *permutation*, ב changes into other labials, namely—(1) into פ, as בָּזַר and פָּזַר to disperse, בָּקַע and ܦܩܥ to cleave, בַּרְזֶל Aram. פַּרְזֶל, ܦܪܙܠܐ iron, פָּגַר and ܦܓܪ to be feeble.—(2) rarely into ו, as רַבְרַב, ܪܘܪܒ great, and even into a quiescent ו, as בַּת־שׁוּעַ for בַּת־שֶׁבַע; compare in the western languages *βόσκω*, *vescor*, *pascor*, *βάδω*, *vado*.—(3) into מ, which letters are pronounced very much alike by the Orientals, as בְּרִיא and מְרִיא fat, מְרֹאדַךְ and בְּרֹאדַךְ an idol of the Babylonians, בָּחַן ܡܚܢ to search, זְמָן ܙܒܢ time, זָמַר زبر to prune a vine, דִּיבוֹן and דִּימוֹן pr. n. of a river, מִכְתָּם i. q. מִכְתָּב a writing, a poem, Arabic بكة for مكة Mecca; compare *βλίττω* for *μελίττω* (from *μέλι*, honey); *scamnum*, *scabellum*, *marmor*, French *marbre* [Engl. *marble*], etc.

בְּ, sometimes before monosyllables בָּ (see this more particularly stated, Lehrg. p. 528); with suff. בִּי; בְּךָ, rarely בְּכָה Ps. 141:8; in pause and fem. בָּךְ; בּוֹ, בָּהּ; בָּנוּ; בָּכֶם, בָּכֶן; בָּהֶם, בָּם, fem. בָּהֵן (Arab. بِ, rarely بَ, Æth. በ, rarely ቤ) ["Syr. ܒ"], a prefixed preposition, prop. and originally (see the note as to its origin) denoting *tarryance in a place* (Greek *ἐν*, Latin *in*), afterwards applied to neighbourhood and association (Germ. an, mit), *at*, *by*, *with*, and joined with verbs of motion. The various significations of this *much-denoting* word, in part proper, in part figurative, may be arranged in three classes, which are called by the Rabbins בית הכלי (Germ. in [Engl. *in*]), בית הנגיעה (Germ. an [Engl. *at*, *by*]), בית העזר (Germ. mit [Engl. *with*]), although it is not to be denied that the third class depends upon the second (see below). Thus it denotes—

(A) pr. *in*, with ablat. Gr. *ἐν*. Specially—(1) *in*, pr. of place ["which might be more fully and precisely expressed by בְּקֶרֶב, בְּתוֹךְ"], as בָּעִיר in the city, בַּבַּיִת in the house, בַּבּוֹר in the pit, בָּאָרֶץ in the land or province, בַּאֲשֶׁר in (a place) which=where; then used of time: בַּשָּׁנָה הַהִיא Jud. 10:8; בְּרֵאשִׁית Gen. 1:1; comp. בְּעוֹד, בְּטֶרֶם; also of the condition in which we are: בְּשָׁלוֹם 1 Sa. 29:7; and, in the later Hebrew, it is even prefixed pleon. to adverbs: בְּכֹה, בְּכֵן. By a peculiar idiom of language, it is used of the fountain, origin, and material whence any thing is drawn, is made, or comes forth; as—(*a*) in the phrase, "to drink in a cup," i. e. to drink what is in the cup; for "out of the cup" (like the French "*boire dans une tasse*;" Gr. *ἐν χρυσῷ*, *ἐν ποτηρίοις πίνειν*, Xenoph. Anab. vi. 1, § 4); Gen. 44:5; Am. 6:6; comp. Chald. Dan. 5:2.—(*b*) of the material, as the German ein Münze in Gold, ein Stoff in Wolle, in Erz gegossen. 2 Ch 9:18, כֶּבֶשׁ בַּזָּהָב "a footstool of gold." Ex. 38:8; Lev. 13:52; 1 Ki. 7:14; Eze. 7:20. Metaph.—(*c*) יָדַע בְּ to know by any thing, Ex. 7:17.

(2) When it refers to a multitude, in the midst of which one is, i. q. *among, in.* Lament. 1:3, בַּגּוֹיִם "among the nations." 2 Ki. 18:5, בְּכָל־מַלְכֵי יְהוּדָה. 2 Sa. 15:31, "Ahithophel is בַּקֹּשְׁרִים among the conspirators." Ps. 118:7, יְהוָה בְּעֹזְרָי "Jehovah is among my helpers," i. e. is my helper (comp. Lat. *in magnis viris est habendus*); Job 15:10; Jer. 6:18. Cant. 1:8, הַיָּפָה בַּנָּשִׁים "fair (fairest) among women." Lam. 1:1; Josh. 14:15; comp. Luke 1:25, 28, 42. Specially it signifies *a part* excepted from a whole number (as מִן No. 1). Ps. 139:16, "my days were determined וְלֹא אֶחָד בָּהֶם when as yet not one among them (of them) existed." Ex. 14:28. 1 Sa. 11:11, "two בָּם of them;" Lev. 26:36; Deu. 1:35. Hence, when used with some verbs, it shews that they refer to only a part of the predicate; as הִכָּה בְּ to smite (several) of them, to cause a slaughter among enemies (different from הִכָּה with an acc. to smite them), 2 Sa. 23:10; הָרַג בְּ Ps. 78:31, comp. נָשָׂא בְּ Job 7:13; בָּנָה בְּ an etwas bauen, to build on, Zechariah 6:15; אָכַל, שָׁתָה בְּ Pro. 9:5.

(3) When it refers to the limits by which any thing is bounded, *within, in*; בִּשְׁעָרֶיךָ "within thy gates," Ex. 20:10; בְּחוֹמֹתַי "within my walls," Isa. 56:5. Often used of time, בְּשָׁלֹשׁ שָׁנִים "within three years," binnen drey Jahren, Dan. 11:20; Ecc. 11:1; also so used that the close of the limit is especially regarded, and so used of time already past, Nu. 28:26.

(4) Rarely after verbs of motion; *in*, with acc., εἰς (Eng. *into*), as after verbs of going, Gen. 19:8; 31:33; sending, Lev. 16:22; Deu. 7:20; also giving (Jer. 12:7); placing (comp. Lat. *ponere in aliquo loco*), Gen. 27:17; inserting (Deu. 15:17), etc.; *among, inter*, with acc., Deut. 4:27; 1 Ki. 11:2. Compare Winer, Exeget. Studien, i. p. 48, seq.

(B) the second class comprehends those species of significations, which designate either *nearness* and *vicinity* (No. 1—3), or *motion to a place*, so as to be *at* or *near* it; Germ. an (No. 4—6); and these are partly proper, and partly figurative (No. 7—10).

(1) *ad, apud, at, by, near, on.* בָּעַיִן "at a fountain," 1 Sa. 29:1; בִּנְהַר כְּבָר "by the river Chebar," Eze. 10:15 (Gr. ἐν ποταμῷ, by a river). בַּשָּׁמַיִם *at* or *on* the sky, am Himmel, Pro. 30:19. מֵאָה בָאַמָּה a hundred by the cubit, i. e. a hundred cubits, see אַמָּה. (Comp. Lat. *in verubus*, Virg. Georg. ii. 396; French, *avoir les souliers dans les pieds.*) Here also are the phrases to be referred, יוֹם בְּיוֹם Tag an Tag, day by day, daily (as if, so that day touches day); חֹדֶשׁ בְּחָדְשׁוֹ in every month, 1 Ch. 27:1; שָׁנָה בְשָׁנָה yearly, Lev. 25:53.

2) *before, in the presence of*, Genesis 23:18; בְּכָל־בָּאֵי שַׁעַר עִירוֹ "before all who go in at the gate of his city," more fully בִּפְנֵי, בְּעֵינֵי, בְּאָזְנֵי; comp. Gr. ἐν ὀφθαλμοῖς, Il. ii. 587; Lat. *in oculis*, Curt. ix. 4.

(3) *at* or *in*, for *upon*, בֶּחָרֵב 1 Ki. 8:9; בְּאֹהֶל מוֹעֵד "upon the tabernacle of the congregation," Nu. 14:10; Isa. 66:20, בַּסּוּסִים "on horses."

(4) of motion to a place: *ad*, an (etwas) hin, *to, unto, upon.* This Beth differs from אֶל in this signification properly and generally, in that אֶל implies motion to a place, whether the end be arrived at or not, nach (etwas) hin. בּ in this sense signifies the reaching the end and remaining at it. It nearly approaches in meaning to עַד *usque ad, unto*, which is however properly used, when the termination and end of the motion or action has to be more accurately stated: bis an (etwas) hin; although the later writers appear to like to use עַד for אֶל; Gen. 11:4, "a tower, רֹאשׁוֹ בַשָּׁמַיִם whose head may reach unto heaven" (not less correctly Jer. 51:9; "her judgment reacheth unto heaven," אֶל הַשָּׁמַיִם comp. Winer, Exeget. Stud. p. 53). מַשְׁתִּין בְּקִיר *mingens ad parietem*, "upon a wall," 1 Ki. 16:11. Hence after verbs and nouns of touching, reaching (נָגַע בְּ), adhering (דָּבַק בְּ), going to, especially to ask something (שָׁאַל בְּ, דָּרַשׁ בְּ, comp. an fragen, in upper Germany, an einen etwas begehren, for after common verbs of going, אֶל is more frequently used), falling upon (פָּגַע בְּ), taking hold on (הֶחֱזִיק, אָחַז בְּ), inclination and affection (רָצָה, מָאַס, בָּחַר, אָהַב), all of which are in Latin compounded with the particles *ad, in.* (Many of these, however, are joined in the same sense also with אֶל, as דָּרַשׁ, נָגַע, דָּבַק.) Since בְּ in this signification is a particle of *transition*, it is not to be wondered at that it should give a transitive power to some verbs, and even a causative power; such as is elsewhere expressed by the conjugation Hiphil. So נָשָׁה to borrow, leihen (cognate perhaps נָשָׂא to take), נָשָׁה בְּ to lend, an jem. hinleihen (comp. عطا to take, اعطى to give), הֶעֱבִיד=עָבַד בְּ to impose servitude, sich jem. bedienen (according to Winer, to labour through any one; so that the בְּ is instrumental, see C, 2). Specially, בְּ in this sense—(*a*) when joined to verbs of seeing, gives the sense of *looking upon*, commonly with the added notion of pleasure, with which one remains looking (see רָאָה בְּ, חָזָה, הִבִּיט); sometimes also of grief (Gen. 21:16), pity (29:32), envy (1 Sa. 1:11). So also after verbs of hearing (see שָׁמַע), of smelling (הֵרִיחַ).—(*b*) in oaths, it is prefixed to the person or thing *by* which, i. e. turned *to* which, one swears, Gen. 21:23; 22:16; so in curses, 1 Sa. 17:43 (comp. Arab. وَاللّٰه by God). —(*c*) It is used when single species are referred to

their genus, Gen. 7:21, "all animals בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשֶּׁרֶץ which belonged to the birds, and to the cattle," etc. Gen. 8:17; 9:2, 10; Hos. 4:3. Germ. an Vieh, an Vögeln, etc.

(5) of motion down *to*, *upon*; *in*, *upon*, *over*, *super*, with accus. (comp. No. 3). 1 Ki. 2:44, "God turned thy malice בְּרֹאשֶׁךָ upon thy own head." Lev. 20:9, דָּמָיו בּוֹ "his blood (come) upon him." So after the verbs דָּרַךְ, מָשַׁל, to tread, to reign over; בָּטַח בְּ to trust upon.

(6) of motion, *against*, *in* for *contra*, *adversus*, gegen (etwas) an. Gen. 16:12, יָדוֹ בַכֹּל וְיַד כֹּל בּוֹ "his hand against every man, and the hand of every man against him." 2 Sam. 24:17. So after verbs of fighting (נִלְחַם בְּ), sinning (חָטָא בְּ), being angry (הִתְעַבֵּר, חָרָה Deu. 3:26; comp. Ps. 78:31; Lev. 17:10), acting perfidiously (see בָּגַד, מָרַד, מָרָה, מָעַל, פָּשַׁע), etc. There follow various metaphorical uses, as—

(7) *near*, *nigh* (pr. neben=an), *according to*, i q. כְּ. Gen. 1:26, בְּצַלְמֵנוּ כִּדְמוּתֵנוּ "in our image, according to our likeness." Gen. 1:27. Comp. Gen. 5:1, 3, "and Adam begat a son בִּדְמוּתוֹ כְּצַלְמוֹ." Gen. 21:12, "after Isaac (בְּיִצְחָק) shall thy seed be called." בְּדֶרֶךְ according to the way or manner, Amos 4:10; Isa. 10:24, 26. בַּעֲצַת רְשָׁעִים by or according to the counsels of the ungodly, Ps. 1:1. בִּדְבַר according to the command of. Hence (and there was no need for Winer to have called in question this signification, Exeg. Stud. page 43)—

(8) *as*, *like as*, *in the manner of*, i.q. כְּ Job 34:36, "because of answers בְּאַנְשֵׁי אָוֶן given in the manner of the wicked" (LXX. ὥσπερ οἱ ἄφρονες. Two MSS. כְּ). Job 37:10 (some MSS. כְּ); Isa. 44:4, בְּבֵין חָצִיר "as in the grass" (LXX. ὡς. MSS. and Editt. כְּ). Isa. 48:10 (Jerome, "*quasi argentum*"). Psa. 37:20; 39:7; 102:4; Zec. 10:5 (MSS. and Targ. כְּ); Hos. 10:15. (So the Arab. فى, e. g. يمشى فى البرنسا to walk in the manner of the common people. Schult. Opp. Min. page 71.)

(9) *for*, *at*, used of price, reward, exchange (a signification which springs from its local sense; comp. Lat. *loco*, and *pro* for *ante*; Germ. anstatt and für, in the more ancient language for vor, and vice versâ). Gen. 29:18, "I will serve thee seven years for Rachel," בְּרָחֵל; verses 20, 27; Isa. 7:23, "a thousand vines בְּאֶלֶף כֶּסֶף at a thousand pieces of silver," Ecc. 4:9; Lam. 1:11; 2 Sa. 24:24; Hos. 12:13; Cant. 8:7, 11. Deu. 19:21, נֶפֶשׁ בְּנֶפֶשׁ עַיִן בְּעַיִן "life for life, eye for eye" (comp. Koran 5:49). Hence בְּנַפְשֹׁתָם "with peril of their lives," 2 Sa. 23:17; comp. Josh. 23:11; בְּדֵי pr. for sufficiency, for necessity. (So often ب in Arabic)

(10) It implies having respect to any thing, having regard of any thing:—(*a*) *in respect to*, 1 Ki. 5:22.—(*b*) *on account of*, Gen. 18:28, בַּחֲמִשָּׁה "on account of those five;" Ex. 10:12; 2 Ki. 14:6; Jon. 1:14; בַּמֶּה wherefore? בַּאֲשֶׁר *in that*, on account of (that) which בִּגְלַל, בִּדְבַר, for any thing or cause, on account of. (Arab. ب on account of, Koran 81:9; بما because that.)—(*c*) *about*, *concerning*, after verbs of rejoicing (שָׂמַח, גִּיל, עָלַץ), hearing (שָׁמַע Job 26:14), knowing (Jer. 38:24), especially speaking, as דִּבֶּר בְּ to speak concerning any one, especially (such is the φιλανθρωπία of mortals), to one's disadvantage; עָנָה בְּ to bear witness concerning any one, especially against him, to his harm and injury.

(C) The third class—which may be rendered in Germ. by mit, Eng. *with*, which may be called Beth of *accompaniment* and *instrument* (the appellation of the Rabbins being too circumscribed)—equally with the second, springs from the notion of *nearness*; and it comprehends the following significations:—

(1) *with*—(*a*) of accompaniment; Num. 20:20, בְּעַם כָּבֵד "with much people;" Isa. 8:16, בְּלִמֻּדָי "with my worshippers [disciples]," i. e. having them present; 1 Ki. 10:2; Jer. 41:15; 11:19, עֵץ בְּלַחְמוֹ "a tree with its fruit." Often used of what we carry in our hands; Gen. 32:11, "with my staff (בְּמַקְלִי) I passed over this Jordan;" Ex. 8:1, 13; Isa. 7:24. Hence בְּלֹא, בְּאֵין, בִּבְלִי without. Specially—(*a*) when placed after verbs of *going*, it gives them the power of carrying, as בּוֹא בְּ to come with any thing, i. e. to bring it; קִדֵּם בְּ to go to meet with any thing, i. e. to take it. See פָּקַד, יָרַד, and de Sacy, Gram. Arabe, i. 355.—(*β*) It is even said "with many (בְּרַבִּים) they come against me" (Ps. 55:19), and "ye are left with very few" (Deu. 28:62), i. e. a few of you are left; these are manifest instances; also there is said, Nu. 13:23, "they carried it (the cluster) on a staff (בִּשְׁנָיִם) with two" (zu zweyen, selbst zweyte), where two only carried it. (Vulg. *duo viri*.)—(*b*) *of aid*; Ps. 18:30, בְּךָ אָרֻץ גְּדוּד "with thee I will run through a troop;" Ps. 60:14; Isa. 26:13; Ps. 44:10, לֹא תֵצֵא בְּצִבְאוֹתֵנוּ "thou wilt not go out to battle with our armies."—(*c*) When prefixed to substantives signifying attributes, especially virtues and vices, it serves to form periphrastic adverbs, as בְּחִפָּזוֹן "with haste," hastily, Ex. 12:11; בְּתָמִים "with uprightness," uprightly; בִּתְבוּנָה prudently; בְּאָשְׁרִי "with my happiness," i. e. happily, Gen. 30:13; Psal. 29:4, "the voice of Jehovah is with strength," i. e. endued with strength.

(2) It is used of the *instrument*, where in Latin the ablative is used, as בְּחֶרֶב with the sword, Josh

10:11; בְּרַגְלַיִם with the feet, Eze. 34:18; to cry with the throat (בְּגָרוֹן), Isa. 58:1; used of an *agent*, one standing between (Lat. *per*), as בְּמֹשֶׁה by Moses, בְּיַד מֹשֶׁה by the hand of Moses (Arab. بالنبى); also used of *the efficient cause*, e.g. to faint with hunger (בְּרָעָב), Lam. 2:19; to be consumed with fire (בָּאֵשׁ), Lev. 8:32; to be commanded by Jehovah (בַּיהוָֹה), Nu. 36:2; הִתְנַבֵּא בַּיהוָֹה, בַּבַּעַל to prophecy by God, by Baal, i. e. God or Baal being the inspirer; also after a passive, Nu. 36:2; Isa. 45:17.

(3) *with*, for *although*, as the Germ. bey alle dem, Lat. *in summa bonorum civium copia*. בְּכָל־זֹאת with all this, i.e. *for* all this, this not hindering, nevertheless; Isa. 9:11, 16, 20; 10:4; 47:9; Job 1:22. Nu. 14:11, בְּכָל־הָאֹתוֹת אֲשֶׁר עָשִׂיתִי "notwithstanding all the signs which I wrought;" comp. the Arab. بما although, Koran 9:25. Kindred is the phrase בְּזֹאת with this, i.e. *on this condition*, Gen. 34:22; 1 Sa. 11:2.

(D) It will be well to treat separately that peculiar idiom in Arabic and Hebrew, of which the origin is uncertain, of the *Beth essentiæ* or pleonastic (با الزيادة). In Arabic it is commonly put before the predicate, especially when this is expressed by a participle or adjective, whether negative, interrogative, or positive; it is more rarely prefixed to a substantive (Ham. ap. Schult. on Pro. 3:26), never to the subject. Its use is therefore much the same as the use of an accusative put after the verb substantive, and it may be said promiscuously ما الله بغافل and ما الله غافلا "God is not remiss;" the former may be explained, God (does not act) as if remiss (compare French *en—en honnête homme*), the latter may be explained, God (does) not (act) the remiss one.

Similarly are by far the greater number of instances in the Old Test. to be explained; and this use of the particle בְּ nearly approaches to its use in comparing (B, 8); Ex. 6:3, "I appeared to Abraham בְּאֵל שַׁדָּי as God Almighty;" Isa. 40:10, הִנֵּה אֲדֹנָי יָבוֹא בְחָזָק "behold the Lord shall come as a mighty one;" Ex. 32:22, "thou knowest the people כִּי בְרָע הוּא that they are evil" (Vulg. *pronus ad malum*); Ecc. 7:14, בְּיוֹם טוֹבָה הֱיֵה בְטוֹב "in a joyful day be joyful;" Pro. 3:26, יְהוָֹה יִהְיֶה בְכִסְלֶךָ "Jehovah shall be thy hope;" Ps. 68:5, בְּיָהּ שְׁמוֹ "his name is Jah" (Jon. [Targ. of R. Joseph] יָהּ שְׁמֵיהּ. Also LXX., Syr., Vulg. omit בְּ, compare Isa. 47:4; 48:2). Isa. 26:4, כִּי בְיָהּ יְהוָֹה "for Jah (i. e. eternal, unchangeable) is Jehovah." Of some particular examples others may judge otherwise; but it is vain to reject the idiom altogether from the Hebrew language, as has been endeavoured by Ewald (Heb. Gram. p. 607), and by Winer, who has followed him in Heb. Lex. p. 109: although it is certain, that not a few examples which have been referred to this idiom do not belong to it, and ought to be otherwise explained. So in Hos. 13:9, שִׁחֶתְךָ יִשְׂרָאֵל כִּי בִי בְעֶזְרֶךָ, the Vulg. indeed renders, *perditio tua, Israël; tantummodo in me auxilium tuum;* but by comparison with Hos. 7:13, it should be rendered, "this hath destroyed thee, Israel, that thou (wast, or hast rebelled) against me thy helper." In 1 Ki. 13:34, render "and for that cause (בַּדָּבָר הַזֶּה) the house of Jeroboam fell into sin." There are three instances found in the later Hebrew, in which בְּ seems clearly to be prefixed to a subject; Ezr. 3:3, כִּי בְּאֵימָה עֲלֵיהֶם (unless two constructions אֵימָה עֲלֵיהֶם and כִּי בְּאֵימָה הֵם have coalesced); 1 Ch. 9:33, כִּי יוֹמָם וָלַיְלָה עֲלֵיהֶם בַּמְּלָאכָה (where however it may be rendered, "it was incumbent on them to be in the work"); 1 Ch. 7:23, כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ "because there was calamity in his house." Perhaps this was a solecism of the later age of the language.

Followed by an inf. בְּ forms a periphrasis for the gerund, as בִּשְׂחֹק *in ridendo*, Pro. 14:13, and is commonly expressed by conjunctions, namely—(*a*) *while, when* (*in that*, comp. A, 1 used of time), Num. 35:19. בְּפִגְעוֹ "when he lighteth upon him." Pro. 30:32; Cant. 5:6; Est. 2:8.—(*b*) *when, after that* (comp. A, 3 of completed time), followed by a pluperf. where the infinitive has the power of a preterite; Gen. 33:18, בְּבֹאוֹ מִפַּדַּן אֲרָם "when he had come out of Mesopotamia;" 2:4; Ex. 3:12; Isa. 20:1; Job. 42:10.—(*c*) *because* (comp. B, 9), בְּעָזְבָם "because they had forsaken;" 2 Ch. 28:6.—(*d*) *if, though, even if* (comp. C, 3), Ps. 46:3, בְּהָמִיר אָרֶץ "though the earth be removed;" Isa. 1:15.

Note. The old opinion of Grammarians is sufficiently probable, that בְּ is shortened from בֵּי, בֵּית, *in the house, in* (like לְ from אֶל, מִ from מִן), for—(1) בֵּי itself (Syr. ܒܶܝ) is not only a house, but it also has sometimes in the Targums, the sense of the particle *in*, as Cant. 1:9; 2:15.—(2) Even now in the East the word بيت is often in geographical names abbreviated into بى, با, ب, as بزمار for بيت زمار (see my note in Burckhardt's Travels in Syria, i. 491).—(3) An example of such a contraction is found in the Old Test. itself in בְּעֶשְׁתְּרָה for בֵּית עַשְׁתְּרָה house of Astarte, comp. *Bebeten* in Euseb. and Jerome, for Beth Beten. —(4) A similar analogy is found in Persic, in which promiscuous use is made of the separate forms بِه *in*, بِا *with*, and the inseparable بِ. Also Arab. فِي

prob. for بَي, and other words contracted not less violently, as בַּן (see בִּדְקַר), and גַּיְא, whence גֵּי הִנֹּם, גֵּיא הִנֹּם, Chaldee גֵּהִנָּם, Arab. جَهَنَّم. Some rather regard it as derived from בֵּין, but there is not any other trace of this word being contracted, neither is the signification sufficiently suitable. Further as to the origin of the prefixed particles, see my Heb. Gramm. 9th edit. § 87. As to the ב initial sprung from בֵּן (son), see under בִּדְקַר, which is itself rendered by the Syriac translator ܒܪ ܕܩܪ (son of piercing through, piercer through).

בְּ Ch. i. q. Heb. as, "in heaven," "in a dream," Dan. 2:19, 28; "to drink in vessels," Dan. 5:2; "to give into the hand," "by the aid of hands," 2:34, etc.

בִּאָה fem. *entrance*, Eze. 8:5, from the root בּוֹא to enter.

בְּאוּשׁ adj. Ch. *bad, wicked*, Ezr. 4:12. Root בְּאֵשׁ.

בָּאַר not used in Kal. Arab. بَارَ TO DIG, specially a well, a pit. Kindred roots are בּוּר, בָּרַר, Arab. ثَارَ to dig (rather more remote, בָּרָא, בָּרָה), Lat. *forare*, Germ. bohren [Engl. to bore]. Comp. בְּאֵר, בֹּאר, בּוֹר.

PIEL.—(1) *to engrave* letters on a stone. Followed by עַל Deut. 27:8: Hab. 2:2.

(2) *to explain, to declare*, pr. to dig out the sense, and to set it forth when dug out, Deut. 1:5. The derivatives follow immediately, except בּוֹר, בֵּרִי, בֵּרוֹתָה or בֵּרוֹתַי.

בְּאֵר pl. בְּאֵרוֹת const. בְּאֱרוֹת (Gen. 14:10), f.

(1) *a well* (Arab. بِئْر, Syr. ܒܐܪܐ, ܒܝܪܐ id.), Gen. 24: 11, 20; 26:19, 20, 21, etc.; often more fully בְּאֵר מַיִם, Gen. 21:19; בְּאֵר מַיִם חַיִּים, 26:19. It is distinguished from a fountain (עַיִן) on the surface of the ground or flowing from a rock; *a well* (בְּאֵר) may however be also called a fountain (עַיִן), see Gen. 16:7, comp. ver. 14; 24 11, 13, 16. Used of wells of bitumen, Gen. 14:10.

(2) *a pit*, Ps. 55:24; 69:16.

(3) [*Beer*], pr. n.—(*a*) of a station of the Israelites on the borders of Moab; Num. 21:16—18, prob. the same place which in Isa. 15:8, is more fully called בְּאֵר אֵלִים [*Beer-elim*], "the well of heroes."—(*b*) a town of Palestine, Jud. 9:21 [see Rob. ii. 132].

בְּאֵר אֵלִים see בְּאֵר No. 3, *a*.

בְּאֵר לַחַי רֹאִי ("well of the life of vision," i.e. where after the vision of God, my life is nevertheless preserved, comp. Jud. 6:22, seq.), pr. n. of a well in the southern borders of Palestine; Gen. 16:14; 24: 62; 25:11. The etymology above stated is given by the sacred writer himself, Gen. 16:14 [which is of course of absolute authority]; by rejecting the vowels one might have conjectured the name of the well to have been בְּאֵר לְחִי רֳאִי "the well of the conspicuous jaw-bone," i. e. rock (Jud. 15:19), or region (comp. عَارِضَة a jaw-bone, a region).

בְּאֵר שֶׁבַע ("the well of the oath," according to Gen. 21:31; 26:33; but see below [?]), [*Beer-sheba*], pr. n. of an ancient town situated on the southern border of Palestine (2 Sa. 24:7), whence the limits of the Holy Land are described, מִדָּן עַד־בְּאֵר שֶׁבַע, Jud. 20:1; the limits of the kingdom of Judah are said to be מִגֶּבַע עַד־בְּאֵר שֶׁבַע, 2 Ki. 23:8. At present Seetzen states that there are found there five or *seven* wells called *Szabēa*, with a valley of the same name (see Zach, Correspondenz, xvii. 141). [Robinson, i. 303.]

בְּאֵרָא ("well," "fountain"), [*Beera*], pr. n. m 1 Ch. 7:37.

בְּאֵרָה (id.), [*Beerah*], pr. n. m., 1 Ch. 5:6.

בְּאֵרוֹת ("wells"), [*Beeroth*], pr. n. of a town of the Gibeonites (Josh. 9:17), afterwards of the Benjamites (Josh. 18:25; 2 Sa. 4:2), still in being and inhabited after the exile (Ezr. 2:25; Neh. 7:29). The Gentile noun is בְּאֵרֹתִי 2 Sam. 4:2; 23:37, and contr. בֵּרֹתִי 1 Ch. 11:39. Comp. below בֵּרוֹתַי. [Now prob. called el-Bîreh, البيرة, Rob. ii. 132.]

בְּאֵרוֹת בְּנֵי יַעֲקָן ("wells of the sons of Jaakan"), pr. n. of a station of the Israelites in the desert, Deut. 10:6; in the parallel place, Num. 33:31, ellipt. בְּנֵי יַעֲקָן.

בְּאֵרִי (as if, "belonging to a fountain"), [*Beeri*], pr. n. m.—(1) the father of Hosea, Hos. 1:1.—(2) Gen. 26:34.

בֹּאר (by a Syriacism for בְּאֵר), i. q. בּוֹר, which form is more used, *a cistern*, 2 Sam. 23:15, 16, 20, in כתיב, where the קרי, and 1 Ch. 11:17, 18, 22, בּוֹר, compare Gesch. der Hebr. Sprache, p. 40, Note 46. Pl. בֹּארוֹת Jer. 2:13.

בָּאַשׁ fut. יִבְאַשׁ—(1) TO HAVE A BAD SMELL, TO STINK, Ex. 7:18, 21; 8:10; 16:20. Comp. בְּאֹשׁ.

(2) i. q. Ch. *to be evil, to be of an evil nature*, see בְּאוּשׁ, בְּאֻשִׁים, בָּאְשָׁה, and HIPHIL No. 3; Arab. بَوُسَ to be bold, daring (prop. evil), German böse. Amongst the Orientals, the signification of smelling badly, is often applied to a bad disposition, just as on the contrary, a good smell is applied to goodness and

pleasantness; comp. בָּשַׂם to smell well, and ܒܣܡ to be pleasant, טוֹב to be good, and طاب to smell well, etc.

Niphal, *to become fœtid*, and metaph. *to become hateful, odious*, construed with בְּ and אֵת (אֶת) of pers., 1 Sa. 13:4; 2 Sa. 10:6; 16:21, comp. *être en bonne, en mauvaise odeur.*

Hiphil—(1) *to make fœtid*, Ecc. 10:1, and metaph. *to make hateful, odious;* with בְּ of pers., Gen. 34:30. More fully, Ex. 5:21, הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ "ye have made our savour to be abhorred," i.e. have made us to be hated.

(2) intrans. *to stink* (pr. however, to produce, to excite stench, Gestank erregen). Exod. 16:24; Psal. 38:6, metaph. to be hateful; with בְּ, 1 Sa. 27:12.

(3) *to act wickedly*, like the Syr. ܐܒܐܫ. Pro. 13:5, "a righteous man hates false words, רָשָׁע יַבְאִישׁ וְיַחְפִּיר the wicked man acts wickedly and causes shame" (by his falsehoods).

Hithpael, i.q. Niphal, constr. with עִם, 1 Ch. 19:6. Derivatives follow, except בְּאוּשׁ.

בְּאֵשׁ Ch. *to be evil*, followed by עַל *to displease*, Dan. 6:15. [Derivative בְּאוּשׁ.]

בְּאֹשׁ (*bĕosh*) m. *stench*, Am. 4:10; with suffix בָּאְשׁוֹ, בָּאְשָׁם, Joel 2:20; Isa. 34:3.

בָּאְשָׁה f. *a bad, useless plant*, Unkraut, Job 31:40.

בְּאֻשִׁים only in pl. Isa. 5:2, 4, *bad grapes*, sour and unripe, *labruscæ*, as rightly rendered by Jerome, Jarchi, *lambrusques.* Kimchi, ענבים נבאשים, Saad. ענבים רעים. Aqu. σαπριαί. Symm. ἀτελῆ. The same use of the word is found in Mishnah Maaseroth i. § ח, where for אבשים, we should read באשים, as may be seen from the MSS. Gloss of Tanchum of Jerusalem. I have treated on this more at large in Comment. on Isa. i. p. 230; ii. p. 364, and I have shewn that the opinion commonly received among moderns, by which they understand the *aconite*, rests on a mere error of Ol. Celsius (Hierobot. ii. p. 199).

בָּאתַר Ch. *after;* see under the word אֲתַר.

בָּבָה f. (with Kametz impure), pr. *cavity, aperture* (from the root נָבַב, for נְבָאבָה, נְבָבָה), hence *a gate*, like the Arab. باب. This word is used in Hebrew in one phrase בָּבַת עַיִן "the gate of the eye," i.e. the pupil, which is really the entrance or gate of the inner eye; Zec. 2:12. To this accords ܒܒܬܐ, ܒܒܐ, Ch. בָּבָא, בָּבְתָּא. I formerly followed another etymology which may also be defended. For בָּבָה may be for בַּאבְאָה i. q. بوبو a little boy, Syr. ܒܒܘܬܐ (from the onomatop. בָּבָא, παππάζειν), and this may be applied to the pupil, in the same manner as אִישׁוֹן, which see.

בֵּבַי pr. n. m. [*Bebai*], Ezr. 2:11; 8:11; Neh. 7:16. (In Pehlev. *bab* signifies father.)

בָּבֶל (i. e. "confusion," for בַּלְבֵּל from the root בָּלַל, Gen. 11:9; compare Syr. ܒܒܠܐ confusion of speech, stammering, and as to the casting away of the second letter, see טוֹטָפָה for טְפַטְפָה, Lehrgeb. 134, 869; others [who reject the *Scripture* account as to the origin of the name, and follow their own fancies] make it i. q. باب بل gate, i. e. hall of Belus), pr. n. [*Babel*], *Babylon*, a very ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10:10; 2 Ki. 17:24; 20:12, seq.; Mic. 4:10, etc., situated in Lat. 32°, 32′, on both banks of the Euphrates; its ruins still exist in the neighbourhood of the city of Hella (حلّة), and they have been of late accurately and learnedly described. See Herod. i. 178, 183. Strabo, xvi. 1, § 6. Ker Porter, Travels, ii. p. 283, seq. Heeren, Hist. Werke, xi. 158, seq. Germ. Encycl. v. Babylon. The name of the city was applied to the province of *Babylonia*, Ps. 87:4; 137:1; Isa. 14:4, whence there is often mentioned מֶלֶךְ בָּבֶל "the king of Babylonia;" a name also given to the kings of Persia, as to Cyrus, Ezr. 5:13; to Artaxerxes, Neh. 13:6; compare אַשּׁוּר.

בַּבְלָי Ch. pl. emphat. בַּבְלָיֵא *Babylonian*, Ezr. 4:9.

בַּג a Persic word denoting *food* (باه, written in Arab. باج; comp. φάγειν, and Phryg. βέκος, bread, Herod. ii. 2), found in the compound word פַּתְבַּג (which see); and also Eze. 25:7, כתיב, נְתַתִּיךָ לְבַג לַגּוֹיִם "I will give thee as food for the nations." The textual reading however appears to be not more genuine than the reading in Eze. 47:13, where גֵּה is written for זֶה (this); and from the comparison of similar phrases, Jer. 15:13; 17:3, especially Eze. 26:5; 34:28, I have no doubt but that with the ancient versions we should read לְבַז "for a spoil." [So the קְ.]

בָּגַד fut. יִבְגֹּד; once יִבְגַּד (Mal. 2:10), properly to cover (whence בֶּגֶד covering, garment); hence—(1) to act covertly, fraudulently, perfidiously. (For verbs of covering, hiding are often

applied to fraud and perfidy; compare لبس to cover, to clothe, to dissimulate, Sam. ܠܒܫ to defraud, construed with ב Ex. 21:8; قبع קָבַע to cover, to hide oneself, whence קָבַע, also to defraud; compare מָעַל, דָּגַל and ختل, دجل). It is put absol. 1 Sa. 14:33; Job 6:15; more often followed by בְּ of pers. (comp. בְּ B, 6), "to forsake (some one) perfidiously," Jud. 9:23; Lam. 1:2; namely, a friend, Lam. loc. cit.; a consort, Ex. 21:8; God, Hos. 5:7; 6:7; rarely followed by מִן Jer. 3:20; and an acc. Ps. 73:15, הִנֵּה דוֹר בָּנֶיךָ בָגָדְתִּי "behold I should deal falsely with the generation of thy children;" part. בּוֹגֵד; pl. בֹּגְדִים "those who perfidiously depart (from God)," i.e. the wicked (LXX. παράνομοι); Pro. 2:22; 11:3,6; 13:2,15; Ps. 25:3; 59:6; Jer. 9:1.

(2) *to oppress, to afflict, to spoil*, i.q. גָּזַל, עָשַׁק, construed with בְּ; Isa. 21:2, הַבּוֹגֵד בּוֹגֵד וְהַשּׁוֹדֵד שׁוֹדֵד "the spoiler spoils, and the waster wastes;" Isa. 24:16, בֹּגְדִים בָּגָדוּ וּבֶגֶד בּוֹגְדִים בָּגָדוּ "the spoilers spoil, and the spoilers spoil a spoiling," Isa. 33:1. Used of impudence, Hab. 2:5.

Hence the following words—

בֶּגֶד in pause בָּגֶד; with suff. בִּגְדִי, בִּגְדוֹ (as if from בֶּגֶד ["the ד without dag. lene contrary to the rule, Lehrg. p. 94"]); pl. בְּגָדִים, בִּגְדֵי; once בִּגְדוֹתֶיךָ Ps. 45:9, m. (once fem., Lev. 6:20).

(1) *a covering, cloth*, with which anything is wrapped up, Nu. 4:6—13; used of the coverings of a bed, 1 Sa. 19:13; 1 Ki. 1:1.

(2) *a garment* ["usually the outer garment of the Oriental"], Gen. 39:12, 13, 15; 41:42; especially a precious one, 1 Ki. 22:10; 2 Ch. 18:9; LXX. ἱμάτιον, στολή.

(3) *perfidy*, Jer. 12:1.

(4) *rapine, a spoiling*, Isa. 24:16.

בֹּגְדוֹת pl. fem. *treacheries*, Zeph. 3:4, of the form אֹבֵד; Lehrg. § 120, 4.

בָּגוֹד (with Kametz impure, Lehrg. § 120, 3) f. בְּגוֹדָה adj. *perfidious, treacherous*, Jer. 3:7, 10.

בִּגְוַי [*Bigvai*], pr. n. of a man, a leader who returned from the exile with Zerubbabel, Ezr. 2:2, 14; 8:14; Neh. 7:19, perhaps husbandman, gardener, Ch. בְּנָאִי husbandman, بغ garden, which has also passed into the Persic, باغ *bagh*, a garden ["or i.q. Pers. Βαγαῖος, Herod. iii. 128; according to Bohlen, Sanscr. *bagî, bagasan*, happy." Ges. add.]

בִּגְתָא (perhaps "garden," "gardener;" see בִּגְוַי), [*Bigtha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10. ["For the etymology, see אֲבַגְתָא."]

בִּגְתָן (id.), [*Bigthan*], id., Est. 2:21, and בִּגְתָנָא [*Bigthana*], Est. 6:2. ["Compare Pers. and Sanscr. *Bagadâna*, 'gift of fortune,' Bohlen."]

I. **בַּד** m., prop. *separation, something separated*, from the root בָּדַד No. I. Hence—

(1) *a part*, Ex. 30:34; בַּד בְּבַד *part like to part*, i.e. in equal portions. In pl. בַּדִּים specially parts of the body, i.e. *members*, Job 18:13; 41:4; of a tree, i.e. *branches* (comp. Greek κῶλα), Eze. 17:6; 19:14; hence, *staves* for bearing, Ex. 25:13, seq.; Nu. 4:6, seq. Metaph. *the staves of a city*, used of the princes Hos. 11:6. In sing. with pref. לְבַד—(*a*) adv. *separately, apart*, French *à part*; Ex. 26:9, "six curtains separately (לְבַד), and six curtains separately (לְבַד);" Ex. 36:6. Often in this signification there is added a pronominal suffix; Gen. 21:28, "Abraham set seven ewe lambs (לְבַדְּהֶן) by themselves;" Gen. 30:40; 32:17; 43:32, etc. More frequently also—(*b*) לְבַד with suff. is, i.q. *alone*; Gen. 2:18, לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ "it is not good that man should be alone," prop. in his separation; אָנֹכִי לְבַדִּי I alone, only, Nu. 11:14; אַתָּה לְבַדְּךָ Ex. 18:14; יַעֲקֹב לְבַדּוֹ Gen. 32:25; הַכֹּהֲנִים לְבַדָּם Gen. 47:26; also after oblique cases, as a dat. לְךָ לְבַדְּךָ "against thee only," Ps. 51:6; genitive, Ps. 71:16, צִדְקָתְךָ לְבַדֶּךָ prop. "the righteousness of thee, of thee only," i.e. "thy righteousness, thine only."—(*c*) adv. of restraining, *only*, found in the later Hebrew, Ecc. 7:22; Isa. 26:13.—(*d*) followed by מִן it becomes a prep. *apart from, besides*; Ex. 12:37, "besides children;" Nu. 29:39; Josh. 17:5; followed by עַל Ezr. 1:6. Of the same power is מִלְּבַד Gen. 26:1; Nu. 17:14; with suff. מִלְּבַדּוֹ besides him, Deu. 4:35; מִלְּבַד אֲשֶׁר besides (that) which, Nu. 6:21.

(2) Specially *a thread*, collect. *thread, yarn*, Germ. Zwirn, Garn (compare אֵטוּן), especially of linen, hence, fine white *linen*, Ex. 28:42; 39:28; Lev. 6:3. Pl. בַּדִּים linen garments, Eze. 9:2, seq.; Dan. 10:5. (Arab. بزّ *byssus*.)

II. **בַּד** Pl. בַּדִּים (from the root בָּדַד No. II).—(1) *trifles, falsehoods, great words*, Job. 11:3; Isa. 16:6; Jer. 48:30.

(2) i.q. אַנְשֵׁי בַדִּים *liars*, used of the soothsayers and false prophets. Isa. 44:25; Jer. 50:36.

בָּרָא (1) prop. TO FORM, TO FASHION, used of a potter; this sense is preserved in the Zabian dialect in ܒܪܐ.

(2) *to devise, to feign,* 1 Ki. 12:33; (well given by the LXX. ἐπλάσατο). Neh. 6:8; in each place followed by מִלִּבּוֹ. Part. with suff. בּוֹדָאם by a Syriacism for בּוֹרְאָם Neh. loc. cit. Arab. بدا to begin, IV. to produce something new, to do and devise first; comp. بدع I. IV. to feign, to form.

I. **בָּדַד**—(1) prop. TO DISJOIN, TO DIVIDE, TO SEPARATE, as the Arab. بدّ. The notion of cutting or tearing apart, and hence of dividing, lies both in the monosyllabic stock בַּד, and in the harder kindred stocks בת, פד, פת, modified variously, comp. בָּדַק, בָּדַל; פָּתַע, פָּתַח, פָּתָה, פָּתַת; פָּרָה, פָּרַד; בָּתַק, בָּתַר, בָּתַל, בָּתַת, פָּתַר. (Cognate to these is the syllable בז, בץ, פץ, as to which see בָּצַע, בָּזַז).

(2) *to separate oneself, to be solitary.* Part. בּוֹדֵד *solitary, alone,* Ps. 102:8; Hos. 8:9; Isa. 14:31.

Derivatives are בַּד No. I. and בָּדָד. [also pr. n. בִּדַד].

II. **בָּדַד** i.q. בָּטָא (which see), βαττολογεῖν, *to babble, to talk triflingly,* whence בַּד No. II.

בָּדָד m. *separation* i.q. בַּד No. I. Hence in Acc. adv. *separately,* Lev. 13:46; *solitarily, alone* (commonly expressed in Latin by the adjective *solus*), Isa. 27:10; עִיר בְּצוּרָה בָּדָד "the fortified city standeth alone," i.e. is left forsaken. Deu. 32:12, יְהוָה בָּדָד יַנְחֶנּוּ "Jehovah alone did lead him." Also לְבָדָד *solitarily,* for *alone.*

בְּדַד ("separation," "part"), [*Bedad*], pr.n. m. Gen. 36:35.

בְּדֵי see דַּי.

בֵּדְיָה (prop. בְּעֵד יָהּ "in the protection of Jehovah"), [*Bedeiah*], pr.n. m. Ezr. 10:35.

בְּדִיל m.—(1) *stannum,* i.e. *plumbum nigrum, alloy* found in ore mixed with silver, which is *separated* from it by means of fire. Germ. Werk. Plin. N. H. xxxiv. 16; Isa. 1:25, אָסִירָה כָּל־בְּדִילָיִךְ "I will take away all thy alloy," i.e. spurious and impure parts of metal.

(2) *plumbum album, tin,* Germ. Zinn, Num. 31:22; Eze. 22:18, 20; 27:12.

בָּדַל not used in Kal, kindred to the root בָּתַל بتل TO SEPARATE, TO DISTINGUISH.

HIPHIL—(1) *to separate, to disjoin,* Lev. 1:17; as two places by a veil, fence, wall. Ex. 26:33; Eze. 42:20; Gen. 1:6, things previously mixed together; Gen. 1:4.

(2) Figuratively applied to the mind, *to separate, to distinguish* diverse things, Levit. 10:9, 10; "ye shall not drink wine nor strong drink ... that ye may distinguish the clean and unclean;" 11:47; 20:25. In both these significations (No. 1, 2) there follows בֵּין...וּבֵין Gen. 1:4, 7; Ex. 26:33; בֵּין...לְבֵין Isa. 59:2; בֵּין...לְ Gen. 1:6.

(3) *to separate* from the rest, *to select* out of them, in a good sense; followed by מִן Num. 8:14; 16:9; Lev. 20:24, 26; also followed by לְ of that to which any thing is destined, 1 Ki. 8:53; also without מִן Deu. 4:41; 10:8; 1 Ch. 25:1; absol. Deu. 19:7; Eze. 39:14.

(4) *to separate, to shut out,* as a mixed multitude from a people; followed by מִן Neh. 13:3; מֵעַל Isa. 56:3. With the addition of לְרָעָה Deu. 29:20; as is often the case in *medial phrases* [i.e. those which may be taken in either a good or a bad sense].

NIPHAL—(1) pass. of Hiph. No. 3, *to be separated, to separate oneself;* followed by מִן Ezr. 6:21; 9:1; 10:11; also *to be selected,* Ezr. 10:16; followed by לְ to or for any thing, 1 Ch. 23:13.

(2) pass. of Hiph. No. 4, *to be secluded, shut out.*

(3) *to depart* from a place, followed by מִן of the place, Nu. 16:21; followed by אֶל [of pers.], to depart to some one, 1 Ch. 12:8.

Derivative nouns are מִבְדָּלוֹת, בְּדִיל, and—

בָּדָל m. *part, piece,* once followed by אֹזֶן "a piece of an ear," Am. 3:12.

בְּדֹלַח some precious article of merchandize, mentioned in Gen. 2:12, amongst gold and precious stones; the Arabian manna is compared to this (Nu. 11:7), which latter consists of white grains and scales, and is elsewhere compared to hoar frost (see Ex. 16:14; Nu. loc. cit.); however, according to Burckhardt (Travels in Syria (599), p. 954 Germ. trans.), the colour is yellowish. [It is utterly futile to suppose the manna of Scripture is any thing now to be found; the manna was like בְּדֹלַח, which was round like coriander seed, and not like scales or grains.] Of the ancient interpreters, Aqu., Symm., Theod., Vulg., Josephus (Archaeol. iii. 1, § 6), understand βδέλλιον, *bdellium,* which is the gum of a tree growing in Arabia, India, and Babylonia. It is whitish, resinous and pellucid, nearly the colour of frankincense; when broken it appears the colour of wax, with grains like frankincense, but larger. Plin. N. H. xii. 9, s. 19. Its various names accord with this, μάδελκον, βδολχόν (which however rests upon conjecture, see Dios. i. 71 al. 80), βδέλλα, βδέλλιον: on the other hand *bdellium* is not such a precious natural production as to be mentioned between gold and precious stones, and that the land of Havilah

should be celebrated for producing it. On this account the opinion of the Jews is not to be rejected, which has been learnedly supported by Bochart (Hieroz. ii. 674—683), that *pearls* are to be understood, of which a very large quantity are fished up in the Persian gulf and in India, and with these it would not be unsuitable to compare the grains of manna. Bochart gives also the etymology, quadril. בְּדֹלַח from the root בָּדַל, as signifying an *excellent, selected* pearl. Compare Arab. فَرِيدٌ a pearl, from the root فرد i. q. בָּדַל.

בְּדָן [*Bedan*], pr. n.—(1) of an Israelitish judge not mentioned in the book of Judges, if the reading be correct, 1 Sa. 12:11, where probably we should with the LXX., Syriac (and Arabic) read בָּרָק Jud. 4:9. Chald. renders it *Samson*, as if בְּדָן were i. q. בֶּן־דָּן *Danite*, see בִּדְקַר.—(2) m. 1 Ch. 7:17. [In 1 Sa. 12:11, in Thes., Ges. regards בְּדָן as for אַבְצָן, by rejection of the prosthetic א, and interchange of צ and ד. However, "בְּדָן is doubtless i. q. עַבְדּוֹן, Jud. 12:13, 15, the ע being dropped as was often the case among the Phœnicians in the word עבד, e. g. בדאשמן for עבד אשמן; בדאשתר *Bodostor*, for עבד אשתר. See the author's Monum. Phœnic. pp. 174, 175." Ges. add.]

בָּדַק—(1) TO CLEAVE, TO MAKE BREACHES, whence בֶּדֶק. (Comp. under בָּדַד No I.)

(2) denom. from בֶּדֶק *to repair breaches*, to restore the ruins of a building; 2 Ch. 34:10; Syr. ܒܕܩ and ܒܰܕܶܩ id.

בֶּדֶק with suff. בִּדְקֵךְ m. *fissure, breach*, in a building, 2 Ki. 12:6, seq.; in a ship, Eze. 27:9, 27.

בִּדְקַר [*Bidkar*], (i. q. בֶּן־דְּקַר "son of piercing through") i. e. piercer; בֶּן like בַּיִת see p. xcix, B, being abbreviated into a prefixed ב; comp. בִּמְהָל, בִּשְׁלָם, בַּעֲלִים, (and as to a similar contraction in Arabic, see Tebrisi Schol. ad Ham. page 3, edit. Freytag), pr. n. of a centurion of king Jehu, 2 Ki. 9:25.

בְּדַר Ch. PAEL בַּדַּר TO SCATTER, Dan. 4:11, i. q. Heb. פִּזַּר, בָּזַר.

בָּהָה an unused root, which properly appears to have had the signification of *purity*, which in Arabic is partly applied to *brightness* and *ornament* (بَهَا to be bright, to be beautiful), partly to *emptiness*, whence بَهِيَ to be void and empty, as a house. Hence—

בֹּהוּ m. (for בֹּהְוּ, of a segolate form), *emptiness, voidness*, and concr. *something void and empty*. It is three times joined paranomastically with the word תֹּהוּ, Gen. 1:2; Jer. 4:23; Isa. 34:11 [which are all its occurrences].

בָּהַט an unused root, perhaps i. q. Arab. بهت to lie ["i. q. Aram. בְּהַט; Heb. בּוֹשׁ, pr. to be white, shining. Redslob"]. Hence—

בַּהַט Est. 1:6, a kind of marble of which pavements were made. LXX., Vulg. σμαραγδίτης, *smaragdites*. Arab. بَهْت according to the Kamûs, page 176, is a species of stone; and from the etymology, it may be gathered that a spurious marble is intended, so called because it falsely puts on the appearance of marble. ["or else *white* marble"].

בְּהִילוּ f. Ch. *haste*, Ezr. 4:23. Root בְּהַל.

בָּהִיר adj. *splendid, bright*; of the sun, Job 37:21.

בָּהַל or בָּהֵל not used in Kal, pr. TO TREMBLE, TO BE IN TREPIDATION, comp. transp. בָּלָה, Æth. ቦለሀ: to put in terror, ל and ר being interchanged.

NIPHAL.—(1) *to tremble.* Used of bones, Ps. 6:3; hands, Eze. 7:27; figuratively to the mind, Ps. 6:4. Hence—

(2) *to be terrified, confounded*, struck with fear, terror; Ex. 15:15; 1 Sa. 28:21; 2 Sa. 4:1; Ps. 48:6; 90:7; Eze. 26:18; followed by מִפְּנֵי, Gen. 45:3; Job 23:15; Ecc. 8:3. It includes also the idea of despondency, Job 4:5; Isa. 21:3.

(3) *to flee in trepidation*, Jud. 20:41, and generally *to hasten* after, or to any thing, followed by ל. Prov. 28:22, נִבְהָל לַהוֹן אִישׁ רַע־עָיִן "the man of an evil eye (envious man) hastens to riches," i. e. anxiously seeks for riches. ["Ecc. 8:3, אַל תִּבָּהֵל מִפָּנָיו תֵּלֵךְ, be not hasty to go out of his sight, i. e. depart not arrogantly, perversely." Ges. add.]

(4) *to perish suddenly*, Ps. 104:29, "thou hidest thy face, יִבָּהֵלוּן and they (thy creatures) suddenly perish." Comp. בֶּהָלָה. Part. f. נִבְהָלָה subst. *sudden destruction*, comp. נֶחֱרָצָה; Zeph. 1:18.

PIEL—(1) *to strike with terror, to terrify*, Ps. 2:5; 83:16; Dan. 11:44; Job 22:10; hence, *to cause to despond*, Ezr. 4:4 קרי.

(2) *to hasten*, Est. 2:9; and—

(3) followed by a gerund, i. q. מִהַר *to hasten* (as if, to tremble) to do any thing, Ecc. 5:1; 7:9.

PUAL, *to be hastened.* Prov. 20:21 קרי, נַחֲלָה מְבֹהֶלֶת "a hastened possession," i. e. too anxiously and hastily acquired. Hence מְבֹהָל *swift*, Est. 8:14

HIPHIL—(1) i. q. PIEL No. 1, Job 23:16.

(2) i. q. PIEL No. 2, Est. 6:14.

(3) *to thrust* any one from a pla e [or "Causat. of Kal No. 3"], 2 Ch. 26:20.
[Derivative בֶּהָלָה.]

בְּהַל Ch. not used in Peal.

Ithpeal. Inf. הִתְבְּהָלָה subst. *haste, speed;* and with the pref. בְּ adv. *quickly*, Dan. 2:25; 3:24; 6:20.

Pael, *to terrify*, Dan. 4:2, 16; 7:15.

Ithpael pass. Dan. 5:9.

Derivative בְּהִילוּ.

בֶּהָלָה f. *terror, fear*, Lev. 26:16. Pl. Jer. 15:8. With the art. *terror*, κατ' ἐξοχὴν, *sudden destruction*, Isa. 65:23.

בָּהַם an unused root, pr. *to shut*, specially *the mouth;* hence *to be mute, dumb.* Arab. بهم IV. to shut, X. to be mute, dumb. (This signification is found in very many roots which end in the letter ם, which expresses a sound uttered with the mouth shut, as דָּהַם, שָׁמַם, דּוּם, דָּמַם, בָּלַם, אָלַם; comp. Lat. *hem*, Gr. μύω. Other roots which end with the same letter, denote murmuring, humming sounds, also uttered with the mouth shut (*summen, brummen*), as נָחַם, הָמָה, נָאַם, נָהַם; Arab. همهم, βρέμω, *fremo*, βριμάομαι, برم.) [Hence—]

בְּהֵמָה constr. בֶּהֱמַת with suff. בְּהֶמְתְּךָ, בְּהֶמְתּוֹ (as if from בְּהֵמֶת), pl. בְּהֵמוֹת, constr. בַּהֲמוֹת fem. *a beast* (so called from being unable to speak), used of *large land quadrupeds* (see however Pl. No. 2); Arab. بهيمة. Opp. to birds and reptiles, Gen. 6:7, 20; 7:2, 8, 23; 8:20; Ex. 9:25; Lev. 11:2; Pro. 30:30, לַיִשׁ גִּבּוֹר בַּבְּהֵמָה "the lion is a mighty one amongst beasts." Specially signifying—

(1) *domestic animals, cattle*, used collect., like the Latin *pecus* [or Eng. cattle]. Opp. to חַיַּת הָאָרֶץ Gen. 1:24; חַיַּת הַשָּׂדֶה Gen. 2:20; 3:14; הַחַיָּה Gen. 7:14, 21; Lev. 25:7, beasts of the field, wild beasts. It embraces צֹאן and בָּקָר Gen. 47:18; Lev. 1:2. Elsewhere—

(2) it signifies only *beasts of burden*, as asses, camels; opp. to מִקְנֶה Gen. 34:23; 36:6; Nu. 32:26; 2 Ki. 3:17. Compare Isa. 30:6; 46:1.

(3) poet. used also of *beasts of the field* and *wild beasts.* So in pl. בְּהֵמוֹת Deu. 32:24; Hab. 2:17; especially when followed by הָאָרֶץ Deu. 28:26; Isa. 18:6; שָׂדַי, הַשָּׂדֶה 1 Sa. 17:44; Joel 1:20; יַעַר Mic. 5:7.

Pl. בְּהֵמוֹת—(1) *beasts, quadrupeds*, see above.

(2) pl. majest. (and therefore followed by sing. m.), *a large, great beast*, by which name, Job 40:15, the *hippopotamus* is designated. I regard the description as being of this animal, and not the *elephant*, as thought by Drusius, Grotius, Schultens, J. D. Michaëlis, on the place, Schoder in Hieroz. specially i. p. 2, seq.; in this I follow the judgment of Bochart (Hieroz. ii. p. 754, seq.), and Ludolf (Hist Æthiop. i. 11). But it is probable that the form בְּהֵמוֹת really conceals an Egyptian word, signifying the hippopotamus, but so inflected as to appear Phœnicio-Shemitic (see אַבְרֵךְ); ⲡ-ⲉϩⲉ-ⲙⲟⲟⲩⲧ [*P-ehe-mout*] denotes *water-ox*, by which name (*bomarino*) the Italians also call the hippopotamus (see Jablonskii Opuscc. ed. te Water, i. 52). ["It is true that the word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed, that *ehe*, ox, is of the fem. gender, and that the word for water is *mou*, and not *mout.* But *ehe* is of the comm. gender, and is frequently used as masc., see Peyron, page 46; and the *t* in *mout* can be an article postpositive, see Lepsius, Lettre à Rosellini, page 63." Ges. add.]

בָּהַן an unused root, prob. i. q. בָּהַם بهم Conj. IV. *to shut, to cover.* [Hence the two following words—]

בֹּהֶן m. *the thumb*, Ex. 29:20 (so called because it shuts the hand); also, *the great toe*, according as it is followed by יָד or רֶגֶל Lev. 8:23, seq.; 14:14, 17, 25, 28. Pl. constr. בְּהוֹנוֹת Jud. 1:6, 7, from the unused sing. בְּהוֹן. Arab. إبهام, and in the common language بهم id.

בֹּהַן ("thumb"), [*Bohan*], pr. n. of a son of Reuben, whose name was applied to אֶבֶן־בֹּהַן a place on the borders of the tribes of Judah and Benjamin, Josh. 15:6; 18:17.

בָּהַק an unused root; Syr. ܐܬܒܗܩ *to be white*, specially with leprosy, Ch. צִבְהַק to be bright, בַּהִיק bright. (Comp. בָּהַר.) Hence—

בֹּהַק m. *vitiligo alba*, an eruption which in the East is not of rare occurrence, consisting of spots of palish white (בֶּהָרוֹת כֵּהוֹת לְבָנוֹת), like the leprosy, but harmless, and neither contagious nor hereditary. Arab. بهق in Avic.; Lev. 13:39. See more in Thes. p. 183.

בָּהַר an unused root. Arab. بهر *to shine, to be bright*, figuratively *to be conspicuous.* Æthiop transp. ብርሀ: to shine, to be bright, ብርሃ: light

ብርሃን: luminary, (the primary idea lies in vibrating, glancing, shining, compare בָּהַל). Hence בָּהִיר and—

בַּהֶרֶת pl. בֶּהָרוֹת f. *a spot* in the skin, especially *a white spot*, which when it is lower than the rest of the skin, and has white hairs, is the symptom of the Oriental leprosy (Lev. 13:2—4, 18—23, 24—28); but if not, it is harmless, whether it be cicatrix, or it arise from burning, or it be vitiligo, verse 38, 39. Jahn (Archæol. i. § 215), incorrectly regards this word בַּהֶרֶת as being the special name of a certain disease, the λεύκη of Hippocrates; בֹּהַק differs from this as being the special name of a disease consisting of whitish spots.

בּוֹא pret. בָּא (once בָּנוּ Milêl for בָּאנוּ 1 Sa. 25:8), imp. בּוֹא, בֹּא, *bis* בֹּאָה (Milêl), 1 Sa. 20:21; 1 Ki. 13:7, inf. בּוֹא once בֹּאָה (Milrâ), 1 Ki. 14:12; fut. וַיָּבֹא, יָבוֹא, once וַיָּבוֹ, 1 Ki. 12:12 כתיב, with ה parag. and suff. sometimes irregularly תְּבֹאתָה Deut. 33:16; תְּבוֹאָתְךָ Job 22:21; תְּבֹאתְ, קרי, תְּבֹאתִי, 1 Sa. 25:34 (see ind. analyt.).

(1) *to come in, to enter* (Æth. በጽሐ: id. Arab. بَآءَ to return. Kindred to this is بَاهَ coeundi sensu. To this answers the Sansc. *wâ*, to go, Gr. *βάω*, whence *βαίνω, vado;* see signif. No. 3, which, although less common, is perhaps primary). Opp. to יָצָא Josh. 6:1; 2 Ki. 15:17. The place which any one enters, as a house, city, country, ship, is construed with בְּ, Gen. 19:8; Deut. 23:25, 26; אֶל Gen. 6:18; 7:1; 19:3; לְ Esth. 6:4; with ה parag. Gen. 12:11, 14; and poet. with an acc. Ps. 100:4; Lam. 1:10 (comp. *ingredi urbem*), whence Gen. 23:10, 18, בָּאֵי שַׁעַר עִירוֹ "those who enter the gate of his city;" Prov. 2:19. The person *to* whom one enters is preceded by אֶל Gen. 6:20; 7:13. Followed by בְּ *to enter into* (one's body). Eze. 2:2, וַתָּבֹא בִי רוּחַ, "the spirit entered into me" (comp. μένος ἄνδρας ἐσέρχεται, Il. xvii. 157). 2 Ki. 18:21. Specially—(*a*) בּוֹא אֶל־אִשָּׁה *to enter unto a woman*—honeste dicitur de coitu, Gen. 6:4; 16:2; 30:3; more rarely followed by עַל Gen. 19:31. Arab. بَآءَ and بَاهَ id.—(*b*) *to enter into the house of a husband;* said of a bride, Josh. 15:18; followed by אֶל Dan. 11:6. Comp. Hiphil, No. 1.—(*c*) בּוֹא בְמִשְׁפָּט עִם *to enter into judgment* with any one, i. e. to bring before a tribunal. Isa 3:14; Job 22:4; Ps. 143:2.—(*d*) צֵא וָבוֹא *to go out and to come in*, a phrase describing the general course of life and action. 1 Sa. 29:6; Deut. 28:6; Ps. 121:8. Different from this is "to go out, and come in before the people," i. e. to lead the people to war; used of a leader and commander, Num. 27:17; 1 Sa. 18:16; 2 Ch. 1:10; also without לִפְנֵי הָעָם, Josh. 14:11; 1 Ki. 3:7; comp. Deut. 31:2 (of Moses). Comp. Hiphil.—(*e*) בּוֹא בְּ *to have intercourse with* any one (sich einlassen mit Jem.). Josh. 23:7, 12. Hence בּוֹא בְּאָלָה, and with acc. אָלָה, to enter into an oath (see אָלָה), בִּבְרִית a covenant (see בְּרִית), בְּסוֹד to be acquainted with a secret counsel, Gen. 49:6. ["With אֶל, Genesis 15:15, בּוֹא אֶל־אֲבוֹתָיו, *to go unto one's fathers*, i. q. to be gathered unto one's fathers, to enter into Hades, see אָסַף, Niph."]—(*f*) *to enter upon* an office, 1 Ch. 27:1. Opp. to יָצָא 2 Ki. 11:9.—(*g*) *to enter* (into a chamber, Ps. 19:6), spoken of the sun, i. q. *to set*. LXX. δύω, Gen. 15:12, 17; 28:11, etc. Opp. to יָצָא.—(*h*) *to come in, to be brought in*, into the barn, used of annual produce, Lev. 25:22; hence, *to come in, to return*, used of produce and revenues; 1 Ki. 10:14; 2 Ch. 9:13. Comp. תְּבוּאָה. Opp. to יָצָא to go out, to be expended as money.

(2) *to come*, very frequently in the Old Test. opposed to הָלַךְ. Followed by אֶל of person or place, Gen. 37:23; עַל Ex. 18:23; עַד 2 Sa. 16:5; לְ 1 Sam. 9:12; Isa. 49:18; also acc., hence Lam. 1:4, בָּאֵי מוֹעֵד "those who come to the feast." Often used of inanimate things, Job 37:9; 38:11; especially of time, Jer. 7:32; hence הַבָּאִים in future times, Isa. 27:6 (compare אָתָה). Specially—(*a*) בּוֹא ב to come *with* anything, i. e. to bring it, to offer it (see בְּ C, 1), 1 Ki. 13:1; Ps. 66:13; Ecc. 5:2, כִּי בָּא הַחֲלוֹם בְּרֹב עִנְיָן "for a dream brings many things," videl. vain, trifling. Ps. 71:16, אָבוֹא בִּגְבֻרוֹת אֲדֹנָי "I will come with the mighty acts of the Lord," i. e. I will narrate, or praise (parall. אַזְכִּיר); compare Pers. آوردن to bring and to tell, and Lat. *ferunt.*—(*b*) עַד לְבֹא until thou comest, Jud. 3:3; and ellipt. לְבֹא Nu. 13:21; 34:8, for *usque ad, until, unto, as far as*, in geographical descriptions; the same is עַד־בֹּאֲךָ Gen. 19:22; בֹּאֲךָ, בֹּאֲכָה Gen. 10:19, 30; 13:10.—(*c*) followed by עַד *to reach, arrive at* (a place), Ex. 22:8; and metaph. to reach any person, i. e. "to equal him," to be equal to him, 2 Sa. 23:19; followed by אֶל 2 Sa. 23:23. (Arab. بَآءَ to be equal, like, prop. gleichkommen.)—(*d*) *to come upon* any one, *to fall upon* any one, especially suddenly; used of an enemy, Gen. 34:27; 1 Sa. 12:12; Job 15:21; of calamity, Job 20:22. In prose commonly followed by עַל Gen.; 1 Sa. locc. citt. and אֶל Gen. 32:9; in poetry followed by an acc., and לְ Job 3:25; Isa. 47:9. Rarely used of anything good and desired, followed by עַל Josh. 23:15; acc. Job 22:21; Ps. 119:41, 77. (Arab. أَتَى with acc. to come

upon any one, to fall upon any one.)—(*e*) i.q. *to come to pass, to be fulfilled, accomplished*, of desire, Prov. 13:12; especially of prophecies, 1 Sam. 9:6; Deu. 13:2; 18:22; Jud. 13:12; of a sign given by a prophet, 1 Sa. 10:7. Opposed to שׁוּב, נָפַל.—(*f*) בּוֹא בְּשֵׁמוֹת *to come*, i.e. *to be recounted by names*, mit Namen auf- oder angeführt werden, 1 Ch. 4:38.

(3) It more rarely signifies *to go*, i.q. הָלַךְ ["the place where being usually expressed"]; Gen. 37:30, אָנָה אֲנִי בָא "whither shall I go?" whither shall I turn? Jon. 1:3, "he found a ship בָּאָה תַרְשִׁישׁ which was going to Tarshish;" Isa. 7:24; 22:15; 24:62; Nu. 32:6; Jud. 19:3; Isa. 7:24. Followed by a dat. pleon. לָךְ 1 Sa. 22:5. Specially—(*a*) metaph. *to live*, i.q. הִתְהַלֵּךְ, הָלַךְ Ps. 40:8; followed by אֵת and עִם with any one, i.e. to have intercourse, Ps. 26:4; Pro. 22:24.—(*b*) בּוֹא אֶל־אֲבוֹתָיו "to go to one's fathers," Gen. 15:15, i.q. הֵאָסֵף אֶל־אֲבוֹתָיו to be gathered to one's fathers, to go to Hades (see אָסַף Niph. No. 1).

Hiphil הֵבִיא; 2 pers. הֵבֵאתָ with suff. הֲבֵאתָנוּ Ps. 66:11; הֲבֵאתִים Eze. 23:22; more frequently הֲבִיאֹתַנִי, הֲבִיאֹתֶם Lev. 23:10, and הֵבאתר ,הֲבִיאֹתִים ,הֲבִיאֹתִיךָ 1 Sa. 16:17; inf. הָבִיא; הָבִי Ruth 3:15; gerund לְהָבִיא; twice לָבִיא 2 Ch. 31:10; Jer. 39:7; fut. יָבִיא, וַיָּבֵא, rejecting the א, אָבִי 1 Ki. 21:29; causat. of conj. Kal, in almost all of its significations.

(1) *to cause to come in, to lead in, to bring in*, e.g. to a house, Gen. 43:17; a ship, Gen. 6:19; a land, Ex. 6:8; specially, *to take a wife*, Jud. 12:9 (see Kal 1, *b*); הֵבִיא בְמִשְׁפָּט "to bring into judgment," Job 14:3; Ecc. 11:9 (see Kal 1, *c*); הוֹצִיא וְהֵבִיא "to lead (a people) out and bring them in," i.e. to and from war; used of a king or other military leader, Nu. 27:17; 1 Ch. 11:2 (see Kal 1, *d*); "to cause (the sun) to enter," i.e. "to set," Amos 8:9 (see Kal 1, *g*). Used of inanimate things, *to bring in* produce to the barn, 2 Sam. 9:10; *to bring in, to carry in* (LXX. εἰσφέρω), Gen. 27:10; Lev. 4:5, 16, etc.; *to put in, to insert*, as the hand into the bosom, Ex. 4:6; carrying bars into rings, Ex. 25:14; 26:11.

(2) *to bring to*, prop. used of living things; followed by אֶל, לְ to any person, Gen. 2:19, 22; 43:9; 44:32; *to call for, to admit*, Est. 5:10, 12. It is applied to inanimate things—(*a*) *to bring to*, Gen. 27:10; 30:14; 31:39; 33:11; 2 Ch. 9:10; Gen. 37:2, וַיָּבֵא אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם er trug dem Vater böse Gerüchte über sie zu, "he brought to his father an evil report concerning them."—(*b*) *to bring* a present, 1 Sa. 9:7; 25:27; a sacrifice, Gen. 4:4.—(*c*) followed by עַל *to bring upon any one* evil, or anything hurtful, as the flood, Gen. 6:17; calamity, Jer. 4:6; 5:15. More rarely followed by לְ Jer. 15:8; and אֶל 32:42.—(*d*) *to cause to come to pass, to fulfil*, words, counsel, prophecy, Isa. 37:26; 46:11; Jer. 39:16 (compare Kal 2, *e*).

(3) *to bring, to bring away, to carry with oneself*, 2 Ch. 36:7; Dan. 1:2 (LXX. ἀποφέρω); hence—(*a*) simply *to carry*, i.q. נָשָׂא; Job 12:6, "who carries his God in his hand" (see אֱלוֹהַּ p. XLIX, A); Ps. 74:5, כְּמֵבִיא לְמַעְלָה ... קַרְדֻּמּוֹת "as one who carries up ... axes," lifts up as a woodman.—(*b*) *to bring back* (compare Arab. باء to return, IV. to bring back). Deu. 33:7, "hear, O Jehovah, the voice of Judah וְאֶל־עַמּוֹ תְּבִיאֶנּוּ and bring him back to his people."—(*c*) *to bring away* anything, i.e. *to procure, to get, to acquire;* compare Arab. بآء followed by ب; Ps. 90:12, וְנָבִיא לְבַב חָכְמָה "that we may acquire a wise heart."

Hophal הוּבָא—(1) pass. Hiph. No. 1. *to be led in*, Gen. 43:18; Ps. 45:15; *to be brought in*, Lev. 10:18; 2 Ki. 12:10, seq.; *to be inserted, put in*, Ex. 27:7.

(2) pass. of Hiph. No. 2, *to be brought to* any one, Lev. 13:2, 9; 14:2; *to be brought to*, Gen 33:11. Derived nouns are מָבוֹא ,בִּאָה and מוּבָא, תְּבוּאָה.

בּוּב The words which are commonly referred to this root, נָבוּב and בָּבָה, I refer to the root נָבַב.

בּוּז fut. יָבוּז to contemn, to despise, kindred to בָּזָה. (Both of these are properly as it appears to me i.q. בּוּס to trample with the feet, which is applied to contempt, comp. Pro. 27:7.) Const. followed by an acc. Pro. 1:7; more often by לְ 11:12; 13:13; 14:21; 23:9. Cant. 8:1, 7; Pro. 6:30, לֹא יָבוּזוּ לַגַּנָּב "they do not despise a thief," i.e. "they do not let him go unpunished," comp. 30:17. Zech. 4:10, בַּז in 3 pret. stands for בָּז, as if from בָּזַז. Hence the following words—

בּוּז m.—(1) *contempt*, Job 12:5; 31:34.

(2) [*Buz*], pr.n.—(*a*) of the second son of Nahor Gen. 22:21; also of a people and region of Arabia Deserta, Jer. 25:23. The Gent. noun is בּוּזִי Job 32:2;—(*b*) m. 1 Ch. 5:14.

בּוּזָה f. *contempt*, hence "he who is, or they who are contemned," Neh. 3:36.

בּוּזִי ("sprung from Buz," compare בּוּז No. 2, *a*) pr.n. *Buzi*, the father of Ezekiel the prophet and priest, Eze. 1:3.

בַּוַּי [*Bavai*], pr.n. m. perhaps of Persic origin, i.q. בֵּבַי.

בּוּךְ a root not used in Kal, which had the

signification of *turning*, *rolling*, and hence of *disturbing, perplexing*, comp. אָבַךְ, أفك and הָפַךְ to turn, to turn about, Arab. باك to be confused, disturbed, used of any affair, نبك to involve oneself in evil.

NIPHAL נָבוֹךְ Part. pl. נְבֻכִים (Ex. 14:3), *to be entangled*, Est. 3:15; *to wander* in perplexity, Joel 1:18; Ex. loc. cit.; hence מְבוּכָה.

בּוּל for יְבוּל from the root יָבַל—(1) *rain, showers* (see the root No. 1), hence *the month of showers*, the eighth of the Jewish months, from the new moon of November, to that of December, 1 Ki. 6:38.

(2) *produce*, i. q. תְּבוּאָה Job. 40:20; with the addition of עֵץ *the stock of a tree, the trunk*, as in Chaldee. Isa. 44:19.

בּוּם an unused root, which appears to have had the notion of *height*, whence בָּמָה a high place, which see. The other Phœnicio-Shemitic languages have not this root (see however Syr. ܒܡܬܐ 1 Sa. 10:23, Pesh.), but its traces are manifest in the Indo-Germanic stock of languages, as the Pers. بام the top of any thing, roof, βωμός, altar, mound, and βοῦνος, hill, *pomus*, used of taller trees; in the Germanic languages Bom, Boom, Baum, whence sich bäumen.

[Derivative בָּמָה.]

בּוּן with its derivatives see בִּין.

בּוּנָה ("prudence"), [*Bunah*], pr. n. m. 1 Ch. 2:25.

בּוּנִּי see בָּנִי.

בּוּס fut. יָבוּס TO TREAD WITH THE FEET, TO TRAMPLE ON, as a thing neglected and despised, Pro. 27:7; also *to trample to pieces*, as enemies, i. e. thoroughly to subject, Isa. 14:25; 63:6; Ps. 44:6; 60:14. Part. בּוֹסִים Zec. 10:5. (To tread with the feet is expressed in many languages by the syllable *pat* variously inflected; see Sanscr. *pati*, a way, *pad*, *pada*, foot ["*path*, to go"], Zend. *pethô*, *pâte*, a path, (Pers. پا foot), Gr. πάτος, πατέω, πούς for ποδς, gen. ποδός, Lat. *pes*, *pedis* and *petere*, lower Germ. padden, pedden = πατεῖν, Pfad, Engl. *path*, Fuß (foot), *t* being changed by the Hebrews into a sibilant *pas*, *bas*. Kindred, in the sense of stamping in, is אָבַס, of despising, as the Gr. πατέω, Il. iv. 157; בּוּז, בָּזָה. Compare also סָפַף, דָּבַב.)

PILEL בּוֹסֵס *to tread with the feet* a holy place or land, Jer. 12:10; Isa. 63:18, with the added signification of polluting and profaning, compare καταπατεῖν i. q. βεβηλοῦν, 1 Mac. 3:45, 51; Apoc. 11:2 and רָמַס.

HOPHAL, part. מוּבָס *trodden under foot* (used of a corpse), Isa. 14:19.

HITHPALEL הִתְבּוֹסֵס *to be thrown out to be trampled on*, Eze. 16:6, 22. Compare הִתְרַפֵּס.

Derived nouns are, מְבוּסָה, תְּבוּסָה and pr. n. יְבוּס.

בּוּעַ an unused root, which with the kindred words נָבַע, בָּעָה and נָבַע, has the sense of *swelling up*; this is afterwards variously applied to water *gushing up, boiling up*; to ulcers *breaking forth*, and *pustules* rising in the skin. See אֲבַעְבֻּעֹת.

בּוּץ an unused root, i. q. Arab. باض Med. Ye, *to be white* (with an acc. to surpass in whiteness). II. to make white. IX. and XI. to be of a white colour, whence أبيض white, bright. ["Cognate are Ch. אֲבַץ, עֲבַץ, בְּעִיץ, *stannum*, tin, also בּוּשׁ." Ges. add.] To this answers the Pers. بيز, white, bright; Germ. Engl. weiß, *white*; higher Germ. bieß. Hence בֵּיצָה an egg, and—

בּוּץ m. *byssus*, and *cloth made of byssus*, i. e. fine cotton of a bright, white colour (see the etymology and Apoc. 19:8, 14, compare the remarks in Thes. p. 190). It was very fine in texture, and most costly, used as the clothing of kings (1 Ch. 15:27), of priests (2 Ch. 5:12), and of those who were very rich (Est. 1:6; 8:15). The word is of Aramæan origin, and it is therefore specially used of the Syrian byssus (Eze. 27:16), which appears to be distinguished from the byssus of the Egyptians, called שֵׁשׁ (ibid. verse 7); in other places it does not differ from שֵׁשׁ, and it is used for it in the later Hebrew, 1 Ch. 4:21; 2 Ch. 3:14; compare Ex. 26:31. (So ܒܘܨܐ and Ch. בּוּץ in the Old and New Test. Heb. שֵׁשׁ and Gr. βύσσος.) See J. R. Forster on the Byssus of the Ancients, Lond. 1776. Celsii Hierob. ii. 167, seq. J. E. Faber on Harmer's Observatt. ii. 382, seq.

["After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations at London, with the aid of the microscope, have decided the controversy, and shewn that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, iii. p. 115." Ges. add.]

בּוֹצֵץ ("shining," from بصّ to shine), [*Bozez*], pr. n. of a rock near Gibeah, 1 Sa. 14:4.

בּוּק i. q. בָּקַק *to empty* Hence מְבוּקָה and—

בּוּקָה f. *emptiness, emptying*, i. e. devastation, depopulation (comp. בָּקָה). Once found Nah. 2:11, בּוּקָה וּמְבוּקָה, used of the greatest devastation, like שׁוֹאָה וּמְשׁוֹאָה, שְׁמָמָה וּמְשַׁמָּה, from the roots שׁוֹא, שָׁמֵם.

בּוֹקֵר pr. *a herdman* (denom. from בָּקָר which see); in a wider signification also used of *a shepherd*, Am. 7:14. Of equally wide use is the Lat. *armentarius* (Virg. Georg. iii. 344), which is well used in the Vulgate.

I. **בּוֹר** pl. בֹּרוֹת m. (for בְּאֹר, בְּאֵר, from the root בָּאַר) *a pit;* Arab. بُورَة 1 Sa. 13:6; 1 Ch. 11:22.

(2) specially *a cistern.* Gen. 37:20, seq. בּוֹרוֹת חֲצֻבִים "cisterns cut in stone," Deu. 6:11. Cisterns without water were used for prisons (Zec. 9:11; Jer. 38:6, seq.). Hence—

(3) i. q. *prison*, Isa. 24:22, more fully בֵּית הַבּוֹר Jer. 37:16; Ex. 12:29.

(4) *sepulchre.* Of frequent occurrence is the phrase יוֹרְדֵי־בוֹר "those who go down to the sepulchre," i. e. the dead, Psal. 28:1; 30:4; 88:5; Isa. 38:18. Isa. 14:19, יוֹרְדֵי אֶל־אַבְנֵי־בוֹר "those who are to go to the stones of the sepulchre," i. e. to be buried in the more costly sepulchres of stone; עַד בּוֹר "unto the sepulchre," Prov. 28:17; Isa. 14:15, יַרְכְּתֵי־בוֹר "the recesses of the sepulchre," i. e. the lowest sepulchre.

II. **בּוֹר** i. q. בֹּר, which see.

בּוּר i. q. בָּרַר TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1, where there is the infinit. [Kal] לָבוּר, *to search out* (comp. Ecc. 3:18, לְבָרָם).

בּוֹשׁ pret. בּוֹשׁ, בֹּשְׁתִּי, part. pl. בּוֹשִׁים, fut. יֵבוֹשׁ, TO BE ASHAMED. (It answers to the Syr., Ch. בְּהַת, ܒܗܬ, also Arab. بَهِتَ, بُهِتَ to be astonished, confounded, put to silence, and Lat. *pudere, pudor.* The origin should not apparently be sought in the idea of blushing, but rather in that of paleness and terror, so that בּוּץ and בָּעַת are kindred to this.) Ezr. 8:22, בֹּשְׁתִּי לִשְׁאוֹל "I was ashamed to ask;" Ezr. 9:6; once with a fin. verb, Job 19:3, לֹא־תֵבֹשׁוּ תַּהְכְּרוּ־לִי "ye are not ashamed, ye shun me." Followed by מִן of the thing of which one is ashamed, Eze. 36:32 (comp. Eze. 43:10, 11). Specially it is—

(1) *to fail in hope and expectation*, which is joined with shame and blushing, Jer. 14:3; Job 6:20. It is applied to enemies and wicked men put to flight after their endeavours are frustrated, Ps. 6:11; 25:3; 31:18; 35:4; to men overwhelmed with unexpected calamity, Jer. 15:9; 20:11; to a husbandman deprived of hope of harvest, Jer. 14:4; comp. Isa. 19:9 and הוֹבִישׁ. On the other hand those are said *not to be put to shame*, who place their confidence in God. Ps. 22:6; 25:2, 3. Followed by מִן of a thing which disappoints the hope, Jer. 2:36.

(2) It is applied to *the mind*, in whatever way *troubled, disturbed, confused* (compare Arab. بهت). So especially in the phrase עַד בּוֹשׁ. Jud. 3:25, "they waited עַד בּוֹשׁ until they were confounded;" 2 Ki. 2:17.

(3) It appears to be once used of a thing which disappointed the hopes of others set upon it (comp. בֹּשֶׁת). Hos. 13:15, יֵבוֹשׁ מְקוֹרוֹ "his fountain shall be ashamed" (compare Jer. 14:3), i. e. shall dry up. Followed by יֶחֱרַב. But it is more probable that יֵבוֹשׁ h. l. is the same as יִיבַשׁ.

(This word is of frequent use in poetry, but rare in prose, see No. 1, 3; in the Pentateuch never found in Kal, but see Hithpalel.)

Pilel בֹּשֵׁשׁ *to delay*, followed by a gerund, Ex. 32:1; Jud. 5:28. Properly to put to shame one who waits, by detaining him too long. Comp. עַד בּוֹשׁ Jud. 3:25.

Hiphil הֵבִישׁ 2 pers. הֲבִישׁוֹתָ—

(1) *to put* any one *to shame*, especially on account of frustrated endeavours. Hence used of God, to cause efforts to be vain, Psalm 14:6; 44:8; 119:31, 116.

(2) *to disgrace*, Pro. 29:15.

(3) intransitive, *to do shameful things, to act shamefully* (comp. הֵרַע, הֵיטִיב). Part. מֵבִישׁ base, shameful, wicked, Prov. 10:5. As in this place, so Prov. 14:35; 17:2, it is opposed to מַשְׂכִּיל. For wickedness also comprehends folly, as elsewhere words implying folly (נְבָלָה, כְּסִיל) are applied to wickedness. Fem. מְבִישָׁה Pro. 12:4; opposed to אֵשֶׁת חַיִל.

Another form of the conjugation Hiphil, הוֹבִישׁ, is found under the root יָבֵשׁ.

Hithpalel, *to blush, to be ashamed*, Gen. 2:25. This appears to be a word used in prose, comp. under הִתְאַנֵּף, הִתְאַבֵּל.

Derivatives are מְבֻשִׁים, בֹּשֶׁת, בָּשְׁנָה, and—

בּוּשָׁה f. *shame*, Ps. 89:46; Eze. 7:18; Obad. 10; Mic. 7:10.

בּוּת Ch. TO PASS THE NIGHT, Dan. 6:19. In Targg. often for לִין. Syr. ܒܳܬ id.; and, to delay, to remain. Arab. بَاتَ Med. Ye; Æth. ቤተ: to pass the night, to remain. Hence is commonly derived בַּיִת house; but see under that word.

בַּז with suff. בִּזָּהּ m. *prey, spoil* It is used of persons and cattle carried away in war (elsewhere מַלְקוֹחַ, שְׁבִי), also of wealth taken from an enemy, Nu. 14:3; Jer. 15:13; 49:32. בָּזַז בַּז see בָּזַז. Of frequent use are the phrases הָיָה לָבַז to become a prey, to be carried away as a prey, Nu. 14:31; Deu. 1:39; Isa. 42:22; sometimes with the addition of a dative, Eze. 26:5; 34:28; נָתַן לָבַז to give for a prey, Jer. 17:3; Eze. 25:7 קרי.

בָּזָא ἅπαξ λεγόμ, no doubt having the sense, TO CUT IN PIECES, DIVIDE. Isa. 18:2, "a people ... אֲשֶׁר בָּזְאוּ נְהָרִים אַרְצוֹ whose land the rivers divide" [or "rend (בָּזְאוּ i. q. בָּזְזוּ)"]. It signifies Æthiopia, see my Comment. on the passage. The root בָּזָא is softened from the harder forms בָּזַע (to cleave), בָּצַע, פָּצַע, all of which have the power of dividing. It lies not only in the syllables בז, בץ, פץ (comp. under the root בָּצָה), but also, as imitating the sound of cleaving, in many others ending with a sibilant, as קץ, כס, נז; חז, חס, חץ; תז; also in ד, as נד, קט, which latter is frequent in the Indo-Germanic languages; compare Sanscr. *bhidh*, to cleave, *tshid*; Pers. *tshiden*, σχίζω, *scindo*, etc.

בָּזָה i.q. בּוּז TO DESPISE, TO CONTEMN, pr. to trample with the feet, see בּוּז, בּוּס. Constr. followed by an acc. Num. 15:31; Ps. 22:25; 102:18; more rarely followed by לְ 2 Sa. 6:16, and (suitably to the etymology) עַל Neh. 2:19. Opp. to כִּבֵּד 1 Sa. 2:30. Pro. 19:16, בּוֹזֶה דְרָכָיו "he who makes light of (i.e. neglects) his course of living." Est. 3:6, וַיִּבֶז בְּעֵינָיו לִשְׁלֹחַ יָד "and he despised to lay hand;" Ps. 73:20.

NIPHAL part. נִבְזֶה *despised*, Isa. 53:3; Ps. 15:4.

HIPHIL i.q. Kal, Est. 1:17.

Derivatives, בִּזָּיוֹן, pr. n. בִּזְיוֹתְיָה, נִמְבְזָה.

בָּזֹה verbal adj. of an intransitive (and passive) form, *despised*. Isa. 49:7, בְּזֹה־נֶפֶשׁ "despised by men," i.q. בְּזוּי עָם Ps. 22:7.

בִּזָּה i.q. בַּז *prey, spoil* (from the root בָּזַז), but only found in the later Hebrew (compare the Aram. ܒܙܬܐ), 2 Chr. 14:13; 28:14; Ezr. 9:7; Neh. 3:36; Est. 9:10, seq.; Dan. 11:24, 33. Often joined to the synonyms שְׁבִי and שָׁלָל.

בָּזַז plur. בָּזְזוּ, בַּזּוֹנוּ, once בַּזּוֹנוּ, inf. בֹּז, fut. יָבֹז; TO SNATCH AWAY, TO PREY, TO TAKE A PREY, TO SPOIL (Arab. بَزَّ Conj. I. VIII.; Aram. בְּזַז, ܒܙ id. The primary power appears to be that of *to pull in pieces*, compare the kindred roots בָּזָא, בָּזַק, בָּזַר. Hence the Ch. בַּזְבֵּז to bring to decay, to dissipate; from which commonly is derived נְבִזְבָּה a liberal gift, see under that word.) It is construed—(*a*) absol. Num. 31:53; 1 Sa. 14:36.—(*b*) with an acc. of the prey, *to take* any thing *for a prey, to seize and carry away what is seized*. Gen. 34:29; Nu. 31:9; Deu. 2:35; 3:7. בָּזַז בַּז to seize a prey, Isa. 10:6; 33:23. בָּזַז שָׁלָל id. 2 Ch. 28:8.—(*c*) with accus. of the city, country, persons spoiled, Gen. 34:27; Eze. 39:10; 2 Ki. 7:16; 2 Ch. 14:13; Isa. 42:22.

NIPHAL נָבֹז; plur. נָבֹזּוּ; inf. and fut. הִבּוֹז, יִבּוֹז *to be spoiled*, pass. of Kal, letter *c*; Amos 3:11; Isa. 24:3.

PUAL, id., Jer. 50:37.

Derivatives, בַּז, בִּזָּה.

בִּזָּיוֹן m. (from the root בָּזָה), *contempt*, Esth. 1:18.

בִּזְיוֹתְיָה ("contempt of Jehovah"), [*Bizjothjah*], pr. n. of a town in the south of Judah, Josh 15:28.

בָּזַק an unused root, prop. *to scatter, to disperse*, like the Syr. ܒܙܩ; Arab. بزق is, to spit, to sow seed, also to arise (as the sun); prop. to scatter rays, in which signification of radiating and shining forth it appears to be kindred to the root בָּרַק (as to ז and ר being interchanged, see ז). Hence ἅπαξ λεγόμ.—

בָּזָק m., Eze. 1:14, i.q. בָּרָק *lightning, flash of lightning*. So all the ancient versions, also Abulwalid and Kimchi.

בֶּזֶק ("lightning"), [*Bezek*], pr. n. of a city of the Canaanites, where Adoni-bezek was king, Jud. 1:4, seq.; 1 Sa. 11:8.

בָּזַר TO SCATTER, TO DISPERSE, TO DISSIPATE, i.q. פָּזַר, Dan. 11:24. Arabic بزر Conj. II. and بذر to sow seed; compare Aram. בְּדַר.

PIEL, *to disperse, to put to flight* (enemies), Ps. 68:31.

בִּזְּתָא [*Biztha*], pr. n. of an eunuch in the court of Xerxes, Est 1:10; perhaps Pers. بسته *beste; ligagatus*, sc. *membro*, i.e. *spado*.

בָּחוֹן m., verbal adj., i.q. בֹּחֵן *a trier* (of metals), Jer. 6:27.

בַּחוּן (with occult Dag. forte) m., *a watch-tower*, a tower built for besieging a city, Isa. 23:13 כתיב.

בָּחוּר pl. בַּחוּרִים, בַּחוּרֵי (of the form קָטוּל with occult Dag. forte to distinguish it from בְּחוּרִים), m., *a youth, young man*, so called from beauty of form, see below, part. בָּחוּר No. 2); unless, indeed, it be thought that this signification is taken from the kindred בָּכַר No. 3, whence Arab. بكر a virgin, Jud. **14:10**; 1 Sa. **8:16**. It denotes a young man of mature age, but unmarried, Ruth **3:10**; Isa. **62:5**; often connected with בְּתוּלָה Deu. **32:25**; Lam. **1:18**; **2:21**, etc. Specially *youths*, used for *young warriors*, Isa. **9:16**; **31:8**; Jer. **18:21**; **49:26**; **51:3**; Am. **4:10** (comp. יְלָדוֹת and שָׁכֹל).

בְּחוּרוֹת see בְּחֻרִים.

בַּחִין Isa. **23:13** כתיב; see בַּחוּן.

בָּחִיר m., adj. verb, *elect. chosen*, ἐκλεκτός: only in the phrase בְּחִיר יְהוָֹה chosen of God, 2 Sam. **21:6**; of Moses, Ps. **106:23**; of the people of Israel, Isa. **43:20**; **45:4** (parall. עֶבֶד יְהוָֹה); of the pious and prophets, Isa. **42:1** (according to others, of the Messiah [this is of course the true application]); pl. of the pious, Isa. **65:9, 15, 22**; Ps. **105:43**.

בָּחַל I. i. q. בָּעַל No. 3; followed by בְּ, TO LOATHE; compare Syr. ܒܚܝܠ nauseating, suffering from nausea. Zech. **11:8**, נַפְשָׁם בָּחֲלָה בִי "their soul loathed me." This signification is either taken from the cognate בָּעַל בְּ, or from בָּחַן and בָּחַר בְּ, but with the sense of *rejecting.*

II. i. q. Arab. بخل *to be greedy, avaricious.* Hence PUAL, Proverbs **20:21**, in כתיב, נַחֲלָה מְבֹחֶלֶת "a possession obtained by avarice;" see Schult. Animadvv. ad h. l. The ancient versions express the קרי מבהלת in translating.

בָּחַן fut. יִבְחַן.—(1) TO SEARCH OUT, TO EXAMINE, TO TRY, TO PROVE, especially metals (like the Syn. צָרַף), Jer. **9:6**; Zec. **13:9**; Ps. **66:10**; whence metaph. Job **23:10**, בְּחָנַנִי כַּזָּהָב אֵצֵא "let him prove me, I shall go forth like gold;" and neglecting the primary power, Job **12:11**, הֲלֹא אֹזֶן מִלִּין תִּבְחָן "doth not the ear try words?" Job **34:3**. Often—(*a*) used of God examining the hearts of men, Ps. **7:10**; **17:3**; Pro. **17:3**; Ps. **81:8**; especially by sending calamities upon them, Job **7:18**.—(*b*) used of men tempting God (i. q נִסָּה), i. e. of unbelievers, Mal. **3:10, 15**; Ps. **95:9**.

(2) *to look out, to watch*, i. q. צָפָה; whence בַּחַן בחוניו watch-towers. (Ch. בְּחַן, Syr. ܒܚܢ to examine. The Arabs have in this sense محن Conj. I, VIII ب and م being interchanged; which prop. has the meaning, to rub, to rub upon; used in the sense of trying, proving by rubbing on the *lapis Lydius*, called in the Greek βάσανος, which appears to be a word formed from the Oriental בחן.)

NIPHAL, *to be proved, tried*, Gen. **42:15, 16**; Job **34:36**.

PUAL בֹּחַן id., Eze. **21:18**, כִּי בֹחַן "because a trial is made;" compare Schnurrer on the passage; LXX. ὅτι δεδικαίωται. Others take בֹּחַן as a noun, *trial, proof*, sc. is made.

Derived nouns besides the following are בַּחוּן, בָּחוֹן, בַּחִין.

בַּחַן m., *watch-tower* (see the root No. 2), Isa. **32:14**, עֹפֶל וָבַחַן "the hill (Ophel) and the watch-tower on it." It seems to denote a tower built on the hill Ophel, as to which see Neh. **3:26, 27**.

בֹּחַן m., *trial, proof;* Isa. **28:16**, אֶבֶן בֹּחַן "a tried stone," i. e. of proved stability, so as to be suitable for the foundation of a building.

בָּחַר fut. יִבְחַר.—(1) TO PROVE, i. q. TO TRY, TO EXAMINE, like the Syr. ܒܚܪ i. q. Heb. בָּחַן. (I place this signification first, although it is the less frequent, and particularly belongs to the later Hebrew[?]; because trial, proof, precedes choice. The primary idea is either that of rubbing on a touchstone, so that it is the same as בָּחַן, or in dividing in pieces and examining; comp. ܒܩܪ, בָּקַר No. 1. To this answer Greek πειράω, Lat. *perior*, whence ex*perior*, com*perior*, *periculum*, *peritus*). Isa. **48:10**, בְּחַרְתִּיךָ בְּכוּר עֹנִי "I have proved thee in the furnace of affliction," Job **34:4**; 2 Chron. **34:6**; where the כתיב should be read בָּחַר בָּתֵּיהֶם "he proved (searched) their houses," (of the idolators).

(2) *to approve*, i. q. *to choose, to select*. It answers to the Arab. تخير VIII. to select the best, to have the best, to take the better part of a thing, خيرة, خيرة, something select, what is chosen. Job **9:14**; **15:5**; **29:25**. Often with a dat. לוֹ to choose for oneself, Gen. **13:11**; Ex. **17:9**; Josh. **24:15**. The thing chosen is put in the accus. (see the instances cited), and more often also with ב prefixed; (comp. בְּ B, 4). Deu. **7:6**; **14:2**; **18:5**; Nu. **16:5**; **17:20**; 1 Sa. **10:24**; **16:8, 9**, etc.; once עַל (which denotes desire of any thing, and see עַל No. 4), Job **36:21**; also מִן (in the sense of preference) Ps. **84:11**. Participle בָּחוּר

pl. constr. בְּחוּרֵי 1 Sa. 26. 2—(*a*) *beloved, chosen*, Ex. 14:7—(*b*) *excellent, surpassing*, Cant. 5:15.

(3) *to love* any one, *to delight* in any thing (both of which are significations taken from that of choosing), *to desire*, construed with an acc. Gen. 6:2; Isa. 1:29. 2 Sam. 15:15, כְּכֹל אֲשֶׁר־יִבְחַר אֲדֹנִי "according to all that my lord shall desire;" Pro. 1:29; 3:31; followed by בְּ Isa. 14:1, וּבָחַר עוֹד בְּיִשְׂרָאֵל "and he will again love Israel;" Zech. 1:17; 3:2; and לְ 1 Sa. 20:30 (where however, many copies have בְּ). Once pregn. עַל of pers. is added, 2 Sa. 19:39, כֹּל אֲשֶׁר־תִּבְחַר עָלַי אֶעֱשֶׂה־לָּךְ "whatever thou desirest (and layest) on me (to do) I will do it for thee."

Niphal—(1) *to be chosen, preferable*, excellent; followed by מִן preferable to any thing, Jer. 8:3; part. נִבְחָר *choice*, כֶּסֶף נִבְחָר Pro. 10:20; 8:10, 19; followed by מִן more choice than, Pro. 16:16; 22:1.

(2) followed by לְ *to be chosen* by any one, *to please* any one, Pro. 21:3.

Pual, *to be chosen*, only Eccl. 9:4 כתיב.

Derived nouns are מִבְחָר, בְּחוּרוֹת, בְּחֻרִים, בַּחוּר, בָּחִיר, מִבְחוֹר, pr. n. יִבְחָר and—

בַּחֻרִים ("village of young men"), [*Bahurim*], a small town of the Benjamites, 2 Sa. 3:16; 16:5; 17:18; 19:17; 1 Ki. 2:8. Jo. Simonis derives from this the Gent. n. בַּחֲרוּמִי 1 Ch. 11:33; with the letters transposed בַּרְחֻמִי 2 Sa. 23:31.

בְּחֻרִים (of the form זְקֻנִים), m. pl. Nu. 11:28, and בְּחוּרוֹת Ecc. 11:9; 12:1, *youth*.

בָּטָא & בָּטָה i. q. בָּדַד No. II. *βαττολογεῖν*, *blaterare*, TO BABBLE, TO TALK IDLY; ſchwatzen, TO TALK RASHLY AND INCONSIDERATELY, an onomatop. word, like the Greek and Latin. Part. בּוֹטֶה *babbler, idle talker*, Pro. 12:18.

Piel, id. Lev. 5:4; Ps. 106:33. In each of these places the addition of בִּשְׂפָתַיִם increases the force of this phrase, see שְׂפָתַיִם.

Deriv. מִבְטָא.

I. בָּטַח—(1) TO CONFIDE IN any one, TO SET ONE'S HOPE AND CONFIDENCE upon any one. (Ch. and Samar. id., but of rare occurrence. Arab. بطح *to throw one down on his back*, to throw in the face; whence Heb. בָּטַח בְּ perhaps pr. to throw oneself or one's cares on any one; compare גָּלַל עַל Psa. 22:9). Followed by בְּ Prov. 11:28; Psa. 28:7; עַל 2 Ki. 18:20, 21, 24; אֶל Ps. 4:6; 31:7. Sometimes with a dat. pleon. Jer. 7:4, אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֶּׁקֶר "set not your hope in lying words." Jer. 7:8; 2 Kings 18:21. It is rarely put absol. Job 6:20. In such cases, it is mostly equivalent to—

(2) *to be secure, to fear nothing for oneself.* Jud. 18:7, 10, 27; Jer. 12:5. Job 40:23, יִבְטַח כִּי־יָגִיחַ יַרְדֵּן אֶל־פִּיהוּ "he fears nothing, although Jordan should break forth at his mouth." Pro. 11:15, שֹׂנֵא תֹקְעִים בּוֹטֵחַ "he who hates suretiships lives securely," has no cause of fear. Opp. to רַע יֵרוֹעַ. And so—(*a*) it is used in a good sense of the security of the righteous, Isa. 12:2; Pro. 28:1; Job 11:18.—(*b*) in a bad sense, of men who set all their hope and confidence in worldly things, and do not fear God and the Divine displeasure. Isa. 32:9, 10, 11; Pro. 14:16. Comp. שַׁלְוָה, שָׁלֵו, שַׁאֲנָן.—Part. בָּטוּחַ *trusting*, with an active signification, Isa. 26:3, כִּי בְךָ בָּטוּחַ "because he trusteth in thee;" Ps. 112:7.

Hiphil, fut. apoc. יַבְטַח—(1) *to cause to trust*, or *confide, to persuade to trust*, followed by אֶל and עַל. Isa. 36:15; Jer. 28:15; 29:31.

(2) absol. *to make secure*, Ps. 22:10.

Derived nouns, מִבְטָח, בַּטֻּחוֹת, בִּטָּחוֹן, בִּטְחָה, בֶּטַח.

II. בָּטַח transp. i. q. טָבַח, طبخ *to cook, to ripen*, whence אֲבַטִּיחַ melon, which see.

בֶּטַח m.—(1) *confidence*, and adv. *confidently, with confident mind*, Gen. 34:25.

(2) *security*, Isa. 32:17. In other places always לָבֶטַח and בֶּטַח adv.—(*a*) without danger and fear, *safely*. שָׁכַן, יָשַׁב בֶּטַח, יָשַׁב לָבֶטַח to dwell safely, 1 Sa. 12:11; Lev. 25:18, 19; 26:5; Deut. 33:12.—(*b*) without fear, *securely*, Mic. 2:8. Sometimes used of one who is in too great security and without caution, Jud. 8:11.

(3) [*Betah*], pr. n. of a town of Syria abounding in brass, situated on the borders of Hadadezer, 2 Sa. 8:8, called in the parallel place, 1 Ch. 18:8, טִבְחַת.

בִּטְחָה f. *confidence*, Isa. 30:15.

בִּטָּחוֹן m. *confidence*, Isa. 36:4; *hope*, Ecc. 9:4.

בַּטֻּחוֹת f. pl. Job 12:6, pr. *securities*, i. e. secure tranquillity.

בָּטַל TO BE EMPTY, VACANT (compare בָּטַן), especially TO BE FREE from labour; hence TO CEASE, TO REST FROM, Ecc. 12:3. Arab. بطل and Æth በጠለ: to be empty, vain; more rarely, to cease.

בְּטֵל Ch. id., Ezr. 4:24.

Pael, *to cause to cease, to hinder, to forbid*, Ezr. 4:21, 23; 5:5; 6:8

בָּטַן an unused root, pr. *to be empty, hollow vain*, i. q. بطل בָּטַל. Hence—

בֶּטֶן f. (as being a female member, see No. 2, compare Arab. رحم, and Lat. *cunnus*, which are fem. for the same reason), with suff. בִּטְנִי.

(1) *the belly*, so called as being hollow and empty, compare Gr. κενεών, λαγών, κοιλία. (Arab. بطن id., بدن body, especially a corpse; Æth. በድን: a corpse.) Used of the exterior belly of men, Cant. 7:3; or of beasts, Job 40:16; but mostly used of the inside of the belly, both as the place filled with food, Pro. 13:25; 18:20; Job 20:20; Ecc. 11:5; Eze. 3:3, and as the place where the fœtus is conceived and formed. Hence—

(2) *the womb;* Genesis 25:23, 24; מִן־הַבֶּטֶן Jud. 13:5, 7; מִבֶּטֶן Isa. 48:8; 49:1, and more fully מִבֶּטֶן אִמִּי Ps. 22:10; Jud. 16:17 from the womb and onward; and hyperbol. for, from tenderest years, Job 31:18. פְּרִי בֶטֶן offspring, progeny, Gen. 30:2; Deu. 7:13; Isa. 13:18; Mic. 6:7, always used of the offspring already born, not of the fœtus also followed by a genit. of the father (Mic. loc. cit.) ["בֶּטֶן מְלֵאָה *uterus gravidus*"]. Used of a single son, בַּר בִּטְנִי "son of my womb," Prov. 31:2, where the suffix refers to the mother; but Job 3:10, בִּטְנִי "my womb," is "the womb of my mother;" and בְּנֵי בִטְנִי Job 19:17, is not apparently to be understood of *Job's sons* (for they were dead, Job 1:19, compare Job 29:5); but prob. his uterine brothers, ἀδελφοί (compare Ps. 69:9).

(3) *the inside, inmost part, of any thing*, i. q. קֶרֶב. בֶּטֶן שְׁאוֹל the lowest part of Hades, Jonah 2:3. Especially used of one's inmost breast; Job 15:35; 32:18; Prov. 22:18. חַדְרֵי בֶטֶן the lowest depths of the breast, Pro. 18:8; 20:27, 30; 26:22; Hab. 3:16, וַתִּרְגַּז בִּטְנִי "and my bowels trembled." Compare κοιλία, Sir. 51:21; Joh. 7:38.

(4) *a protuberance of a column*, like a belly, 1 Ki. 7:20.

(5) [*Beten*], pr. n. of a town of the Asherites (perhaps "valley," i. q. بطن κοιλάς), Josh. 19:25.

בָּטְנִים pl. Gen. 43:11, *pistacia*, an oblong species of nuts; so called from being flat on one side, and *bellying out* on the other; it grows on a tree very like a terebinth (*Pistacia vera*, Linn.), which is common in Syria (Plin. N. H. xiii. 10). This word is unknown to the other cognate languages, but ܒܘܛܡܐ, בוטמא, بطم as used for the *terebinth* (*Pistacia terebinthus*, Linn.), a tree sometimes confounded with the pistacia.

בְּטֹנִים ("pistacias"), [*Betonim*], pr. n. of a town of the Gadites, Josh. 13:26.

בִּי (for בְּעִי from the root בָּעָה, as בַּל for בְּעַל), *prayer, asking*, and by the usage of the language in the acc., as a part. of entreaty, or rather of asking pardon, always followed by אֲדֹנִי, אֲדֹנָי, prop. *with a petition, with asking*, or with asking, requesting, we come to thee; as if *pace tua*, Germ. bitte! mit Erlaubniß. Gen. 44:18, בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי "I pray, O lord, let thy servant speak one word to thee;" Ex. 4:10, 13; Num. 12:11; Josh. 7:8; Jud. 6:13, 15; 13:8; 1 Sam. 1:26; 1 Ki. 3:17, 26; also when more than one speak, Gen. 43:20, וַיֹּאמְרוּ בִּי אֲדֹנִי יָרֹד יָרַדְנוּ וגו׳ "and they said, we pray, O lord! we went down," etc. Of the ancient versions, LXX. excellently δέομαι and δεόμεθα, Vulg. *obsecro, oramus*, Targg. בְּבָעוּ, Syr. ܒܒܥܘ, Jud. 13:8, *with asking, asking;* all of which answer exactly to the Hebrew בִּי, and remarkably confirm the etymology proposed by me, and afterwards approved by Hartmann, Winer, and others. The opinions of others are discussed in Thes. p. 222.

בִּין pret. בַּנְתָּ Psalm 139:2, and בִּין Dan. 10:1, בִּינֹתִי Dan. 9:2, inf. imp. בִּין, fut. יָבִין, apoc. and conv. יָבֶן, וַיָּבֶן (see note on Hiph.) pr. TO DISTINGUISH, TO SEPARATE (comp. בַּיִן, בֵּין, and Arab. بان Med. Ye intrans. *to stand apart, to be separate and distinct;* metaph. Conj. I. V. X. *to be easily distinguished, distinct, manifest*); hence, *to consider, to understand*, which depends upon the power of discerning; comp. κρίνω, *cerno, intelligo*, for *interligo;* German merken, compare Marke, בְּצַר, בָּקַר, etc. Specially—

(1) *to discern, to perceive*—(*a*) with the eyes, i. q. *to see*. Constr. with an acc. Pro. 7:7; בְּ Neh. 13:7; לְ Job 9:11; 23:8.—(*b*) with the ears, i. q. *to hear*, Job 23:5; Pro. 29:19.—(*c*) with the touch, i.q. *to feel*, used of inanimate things, Ps. 58:10.

(2) Elsewhere it signifies some counsel and purpose, *to turn the mind* to any thing, *to attend;* with an acc. Dan. 10:1; Ps. 5:2; 94:7; Deu. 32:7; Prov. 23:1; בְּ (which seems to be peculiar to the later Hebrew, see above, No. 1) Ezr. 8:15; Dan. 9:2, 23; אֶל Ps. 28:5; לְ Ps. 73:17; Job 14:21; Deu. 32:29; Isa. 32:4; עַל Dan. 11:30, 37; absol. Psa. 94:7.

(3) *to understand.* Dan. 12:8, שָׁמַעְתִּי וְלֹא אָבִין "I heard indeed, but I understood not;" Isa. 6:9 followed by כִּי 1 Sa. 3:8; 2 Sa. 12:19; Isa. 43:10.

(4) *to regard as a thing understood, to know, to be acquainted with;* followed by an acc. Ps. 19:13; Job 38:20; לְ Psa. 139:2. בִּין מִשְׁפָּט to know what is right, Job 32:9; Prov. 28:5; בִּין דַּעַת Prov. 29:7 (compare יָדַע בִּינָה).

(5) absol. *to have understanding,* Job 42:3; 18:2, "understand, afterwards speak." Hos. 4:14. Part. plur. בָּנִים the wise, understanding ones, Jer. 49:7.

NIPHAL נָבוֹן *to be intelligent, prudent,* Isa. 10:13. Part. adj. נָבוֹן intelligent, skilful; often joined with חָכָם Gen. 41:33, 39; Deu. 1:13; 4:6; Isa. 5:21; opp. to words signifying folly, Pro. 10:13; 14:33. נְבוֹן דָּבָר skilful of speech, eloquent, 1 Sa. 16:18.

PILEL בּוֹנֵן i. q. Kal No. 2, Deut. 32:10, יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ "he led him about, (and) took care of him."

HIPHIL הֵבִין, infin. הָבִין, imp. הָבֵן (see note), part. מֵבִין; it has a signification—

(1) proper to itself and causative, viz.—(*a*) causat. of Kal No. 3, *to declare, to explain.* Dan. 8:16, 27; Neh. 8:8, וַיָּבִינוּ בַּמִּקְרָא.—(*b*) causat. of Kal No. 4, *to teach, to instruct,* with an acc. of person, Neh. 8:9; Ps. 119:34, 73, 130; Isa. 40:14; also with an acc. of the thing, Ps. 119:27, דֶּרֶךְ פִּקּוּדֶיךָ הֲבִינֵנִי "teach me the way of thy precepts." Pro. 8:5. Elsewhere with an acc. of the thing and dat. of pers. Job 6:24; Dan. 11:33; and with acc. of pers. and dat. of thing, Neh. 8:7. Used also of things which are divinely disclosed to men, Dan. 10:14.—(*c*) causat. of Kal No. 5, *to cause to understand,* Job 32:8.

(2) it is i. q. Kal No. 1, *to perceive,* as a rumour, Isa. 28:19; No. 2, *to turn the mind to* any thing; construed with בְּ Dan. 9:23; 10:11; Neh. 8:12; אֶל Psa. 33:15; and absol. Dan. 8:5, 17; No. 3, *to discern, to understand,* 1 Ki. 3:9; No. 4, *to know, to be acquainted with,* Job 28:23; Mic. 4:12. הֵבִין דַּעַת Dan. 1:4; Pro. 1:2, *to be skilled in any thing;* followed by בְּ Dan. 1:17, and acc. Dan. 8:23; Pro. 1:6; also, absol. Isa. 29:16; No. 5, *to have understanding,* Isa. 57:1. Part. מֵבִין Pro. 8:9; 17:10, 24; 28:7, 11.

Note. In the examples cited under No. 2, there are always found Preterites, Infinitives, Imperatives, and Participles, which only can be safely referred to this conjugation. The forms of the future יָבֵן, יָבִין, etc., are placed under the first conjugation [Kal], and only a few examples are found which have a causative power (Isa. 28:9; 40:14; Job 32:8).

HITHPALEL הִתְבּוֹנֵן—(1) pr. *to show oneself attentive,* hence mostly, i. q. Kal No. 2, *to consider, to attend, to remark,* absol. Jer. 2:10; 9:16; Job 11:11; followed by אֶל 1 Ki. 3:21; Isa. 14:16; עַל Job 31:1; Ps. 37:10; עַד Job 32:12; 38:18; בְּ Jer. 30:24; Job 30:20, and (from the power of the conjugation being made transitive), also with an acc., Job 37:14; hence—

(2) *to perceive* ["e. g. to hear"], with an acc. Job 26:14.

(3) *to have understanding,* pr. to show oneself wise, Ps. 119:100.

Hence are derived the nouns תְּבוּנָה ,תָּבוּן ,יָבִין, and those which immediately follow, בִּינָה ,בַּיִן.

בַּיִן const. בֵּין pr. i. q. Arab. بَيْن *interval, space between* (see Dual), only in const. and followed by suffixes בֵּינִי ,בֵּינְךָ ,בֵּינוֹ, also pl. בֵּינָיו ,בֵּינֵינוּ ,בֵּינֵיכֶם and בֵּינוֹתֵינוּ ,בֵּינוֹתָם. It becomes a preposition—

(1) *between,* Arab. بَيْنَ בֵּין אַחִים "between brothers," Prov. 6:19; בֵּין שִׂיחִים "between bushes," Job 30:7; בֵּין עֵינַיִם "between the eyes," for in the forehead (see עַיִן). ["So בֵּין אוּלָי 'between the Ulai,' i.e. among its windings and branches, Dan. 8:16. After verbs of motion, i. q. אֶל בֵּין, Jud. 5:27."] When doubled, *inter ... inter, between ... between,* there is בֵּין...וּבֵין, Gen. 26:28; Ex. 11:7; Josh. 22:25, etc.; more rarely בֵּין...לְ (pr. an interval...unto), Gen. 1:6; Lev. 20:25; Deu. 17:8; בֵּין...לְבֵין Isa. 59:2; בֵּן ... וְלְ Joel 2:17. When followed by words of seeing, understanding, teaching, they signify to see, to understand, to teach, *the difference between;* Mal. 3:18, וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע "and ye shall see the difference between the righteous and the wicked," comp. הָבִין בֵּין...לְ 2 Sa. 19:36; Jon. 4:11; יָדַע בֵּין...לְ 1 Ki. 3:9; הוֹרָה בֵּין...לְ Eze. 44:23.

(2) *intra, within,* Job 24:11, בֵּין שׁוּרֹתָם "within their walls;" Prov. 26:13, בֵּין הָרְחֹבוֹת "within the streets," i. q. in the streets, comp. Zec. 13:6. Used of time, Neh. 5:18, "within ten days" (comp. Arab. بين ذلك). Sometimes—

(3) בֵּין...לְ and בֵּין...וּבֵין are disjunctively used for *sive... sive, whether ... or;* 2 Ch. 14:10, אֵין עִמְּךָ לַעְזוֹר בֵּין רַב לְאֵין כֹּחַ "it is the same to thee to help, whether the strong, or the weak," prop. with thee, O God, in aiding there is no difference between the strong and the weak. The origin of this phraseology may be seen also from Lev. 27:12, "and the priest shall value it (the beast), בֵּין טוֹב וּבֵין רָע whether it be good or bad," for, in distinguishing between good and bad, LXX. εἴτε καλή, εἴτε σαπρά. 2 Sa. 19:36. (So in the Rabbinic בין...בין *sive...sive, tam ... quam.*)

It is compounded with other prepositions—(*a*) אֶל־בֵּין, *inter,* with acc. *into between, amongst,* Eze. 31:10, 14, and אֶל־בֵּינוֹת 10:2.

(*b*) עַל־בֵּין *unto between*, Eze 19:11.

(*c*) מִבֵּין *from between*, zwischen (etwas) weg, zwischen hervor, French *d'entre*; Zec. 6:1, "two chariots going forth מִבֵּין שְׁנֵי הֶהָרִים from between the mountains;" Ps. 104:12, "they utter a voice מִבֵּין עֳפָאִים from amongst the branches;" Jer. 48:45, מִבֵּין סִיחוֹן, ellipt. for "out of the midst of the kingdom of Sihon." מִבֵּין רַגְלַיִם used euphemistically for *from the womb* of a mother, Deut. 28:57, "the afterbirth הַיּוֹצֵת מִבֵּין רַגְלֶיהָ which comes forth from her womb" (comp. Il. xix. 110, ὅς κεν ἐπ' ἤματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός), and figuratively for *of his seed, race, posterity*, Gen. 49:10, "the sceptre .... shall not depart מִבֵּין רַגְלָיו from his progeny." It is equivalent to מִזַּרְעוֹ, מִפְּרִי בִטְנוֹ, מִמֵּעָיו. LXX. ἐκ τῶν μηρῶν αὐτοῦ (compare Gen. 46:26). Where two things are mentioned from *between* which any thing comes forth, there is found מִבֵּין ... מִבֵּין, 2 Ki. 16:14; Eze. 47:18.

(*d*) מִבֵּינוֹת לְ *between, within*, i. q. בֵּינוֹת Eze. 10:2; 6:7.—בְּבֵין Isa. 44:4, is for כְּבֵין; see בְּ B, 8.

Dual בֵּנַיִם *the interval between two armies*, τὰ μεταίχμια, Eurip. Phœn. 1285; whence אִישׁ הַבֵּנַיִם 1 Sa. 17:4, 23, "one who comes between," μεσίτης, used of Goliath as ready to decide the contest by single combat.

בֵּין Ch. *between*, Dan. 7:5, 8.

בִּינָה f. [root בִּין].—(1) *understanding*; Isa. 33:19, "a people of strange language אֵין בִּינָה whom thou dost not understand;" Dan. 8:15; 9:22; 10:1.

(2) *intelligence* (Einsicht, Verstand), *insight*, Pro. 4:5, 7; 8:14; 9:6, 10; 16:16; Job 28:12, 20; יָדַע בִּינָה "to be or to become intelligent," Job 38:4; Prov. 4:1; Isa. 29:24. Pl. עַם בִּינוֹת "an intelligent people," Isa. 27:11. Specially *skill*, in any art or learning, 2 Ch. 2:12; 1 Ch. 12:32, יֹדְעֵי בִינָה לָעִתִּים "skilled in understanding the times" (compare Est. 1:13).

בִּינָה f., Ch. i. q. Heb. No. 2; Dan. 2:21.

בֵּיצָה f. *an egg*, so called from its whiteness, Arab. بَيْضَة, Syr. ܒܺܥܬܳܐ. In sing. not found. Pl. בֵּיצִים with adj. f. בֵּיצִים עֲזֻבוֹת "eggs that are left," Isa. 10:14; Deu. 22:6; Job 39:14; Isa. 59:5. [Root בּוּץ.]

בֵּיר *a well*, i. q. בְּאֵר Jeremiah 6:7 קרי, compare Arab. بِيرٌ.

בִּירָה f., a word of the later Hebrew.

(1) *fortress, castle, palace* (see below the Ch. and Syr. If the word be Phœnicio-Shemitic, it may have come from אַבִּירָה strong, fortified, or as others prefer, גְּבִירָה, from the Æthiop. root ነበረ: to sit, whence መንበር: a throne, a tribunal, and منبر throne, tribunal, metropolis, as if royal seat. Perhaps however, the word is of Persic origin, compare Pers. بارو *baru*, fortress, wall, castle, Sanscr. *bura*, *buri*, *pur*, Greek πύργος and βάρις). There often occurs שׁוּשַׁן הַבִּירָה *Shushan, the palace*, almost always used of the royal abode, Neh. 1:1; Est. 1:2; 2:3, 8; 3:15; Dan. 8:2; but also of the whole adjoining city, Est. 1:5; 2:5; 8:14; 9:6, 11, 12 (compare Ezr. 6:2); which is elsewhere more accurately called הָעִיר שׁוּשַׁן (Esth. 3:15; 8:15). When applied to Jerusalem, *the fortress of the temple* is meant, Neh. 2:8.

(2) *a temple*, 1 Ch. 29:1, 19.

בִּירָה Ch. f. emphat. בִּירְתָא id., *fortress, palace*, Ezr. 6:2; Syr. ܒܺܝܪܬܳܐ.

בִּירָנִית f. twice in pl. בִּירָנִיּוֹת *fortresses, castles*, 2 Ch. 17:12; 27:4; Compare as to the nature of this termination, Lehrg. 516, note.

בַּיִת const. בֵּית; with ה parag. בַּיְתָה Gen. 19:10; const. בֵּיתָה Gen. 43:17; plur. בָּתִּים *bottim;* with suff. בָּתֵּיהֶם, בָּתֵּיכֶם, בָּתֵּינוּ, for בָּתְתִים from the unused sing. בֹּתֶת (compare Syr. ܒܳܬܶܐ Lehrg. 604); m., *a house*, Arab. بَيْتٌ, Syr. ܒܰܝܬܳܐ, Æthiop. ቤት:. ["Phœnic. defective בת, see Monumm. Phœnic. p. 348."] (Some derive it from the root בּוּת to pass the night, to remain. But still בַּיִת, בֵּית may have sprung from the harder בֶּנֶת from the root בָּנָה, as δόμος, *domus*, from δέμω, and as to the form, like above אִישׁ, which has been shewn to be for אִנְשׁ, אֱנָשׁ. If this conjecture be adopted, בּוּת may be a secondary root from the noun בַּיִת, and בָּתִּים for בָּנְתִים from the sing. בֹּנֶת i. q. בֶּנֶת. To the proposed etymology we may add the following examples of the letter נ softened into a vowel, כִּיס for כֶּנֶס a purse; כּוֹס a cup, for כֹּנֶס; שַׁיִת a thorn, for שֶׁנֶת (prop. שַׁיִת for שַׁנְתְּ); חוֹחַ ὄγκος, ἄγκος, *uncus*, for חֹנֶח from the root חָנַח=חָנַךְ; חַיִן for חֵנֶן; perhaps כּוּשׁ (Æthiopia), i. q. כְּנֶשׁ congregation, conflux = حبش; Greek εἷς (ἑνός) for ἕνς: Lat. *unus*, εἰς, prep. for ἐνς (see Car. Schmidt, De Præposit. Gram. p. 7), τυφθείς for τυφθένς: ὀδούς for ὀδόνς: Latin *dens*)—בֶּן־הַבַּיִת "son of a house," Gen. 15:3; Ecc. 2:7; and יְלִיד בַּיִת Gen. 17:12, 27; Jer. 2:14 is, *verna*, a servant or slave "born in the house," and for that reason of more sure fidelity; אֲשֶׁר עַל הַבַּיִת with regard to private persons is οἰκόνομος, dispensator, *steward*, a servant set over the houshold and the other servants, Gen. 43

16; 44:1, but see below, No. 2. בָּתֵּי חֹמֶר "houses of clay," Job 4:19, a name given to human bodies as being frail and transitory (compare 2 Cor. 5:1, and commentators on that passage). The *house of God* is once used of the whole world [?], Ps. 36:9. In acc. const. בֵּית is often used for בְּבֵית *in* any one's *house*, Gen. 24:23; 38:11; elsewhere *in the house, at home;* הַבַּיְתָה *into the house*. Gen. 24:32. Specially it is—

(1) a moveable house, *a tent*, Arab. بيت Gen. 27:15; 33:17; used of tents consecrated [to idols], 2 Ki. 23:7; compare בָּמָה No. 3, 4; בֵּית הָאֱלֹהִים, יְהוָֹה used of the tabernacle of the covenant, Ex. 23:19; Josh. 6:24; Jud. 18:31; 1 Sa. 1:7, 24; 3:15; 2 Sa. 12:20; Ps. 5:8. ["In other places בַּיִת and אֹהֶל are opposed."]

(2) a royal house, *a palace, fortress*; more fully, בֵּית הַמֶּלֶךְ 2 Sa. 11:2, 9; 1 Ki. 9:1, 10; 14:26; 15:18, and בֵּית הַמַּלְכוּת Est. 1:9, הַבַּיִת κατ' ἐξοχὴν; whence אֲשֶׁר עַל הַבַּיִת the prefect of the palace, one of the king's friends, who was entrusted with the key of the royal citadel (Isa. 22:22), and who was superintendent of the king's houshold at large (about equivalent to *maréchal du palais*, Hofmarschall), 1 Kings 4:6; 2 Ki. 10:5; 15:5; Isa. 22:15 (compare Dan. 2:49); in the later Hebrew רַב הַבַּיִת Esth. 1:8 (see No. 1). בֵּית דָּוִד the palace of David, Isa. 22:22; בֵּית פַּרְעֹה the citadel, or palace of Pharaoh, Gen. 12:15. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; בֵּית הַנָּשִׁים Esth. 2:3, 9.

(3) the house of God, i. e. *temple;* used of the temples of idols, Isa. 37:38; 44:13; 1 Sa. 5:2, 5; and of the temple of Jehovah at Jerusalem, called בֵּית אֱלֹהִים, בֵּית יְהוָֹה 1 Ki. 6:5, 37; 7:12; Isa. 66:1, and very frequently (compare No. 1).

(4) *a sepulchre*, especially one much adorned, Isa. 14:18; compare מִשְׁכָּן Isa. 22:16. More fully called בֵּית הָעוֹלָם "eternal house," Ecc. 12:5.

(5) *dwelling, abode, habitation, place* of any kind.—(*a*) of men, e.g. of Hades, Job 17:13. ["בֵּית הָעָם collect. "houses of the people," i. e. of the citizens, Jer. 39:8, i. q. בָּתֵּי יְרוּשָׁלַםִ Jer. 52:13; בֵּית עֲבָדִים "house of servants," i.e. workhouse, prison, spoken of Egypt, Ex. 20:2."]—(*b*) of beasts, Job 39:6; Ps. 84:4; 104:17 (compare Virg. Georg. ii. 209, *antiquasque domos avium*); בֵּית עַכָּבִישׁ "the house of the spider," Job 8:14; Arab. بيت العنكبوت; "the house of the moth," Job 27:18.—(*c*) *receptacle, place for inanimate things;* בָּתֵּי נֶפֶשׁ perfume boxes, Isa. 3:20; בָּתִּים לַבַּדִּים, לַבְּרִיחִים, places to receive the carrying bars, Ex. 26:29, 36:34; 37:14; 38:5; 1 Ki. 18:32, "and he made a trench כְּבֵית סָאתַיִם זֶרַע of the content of two seahs of seed." בֵּית אֲבָנִים a stony place (in the earth), Job 8:17; Neh. 2:3; Eze. 41:9, בֵּית צְלָעוֹת אֲשֶׁר לַבַּיִת "the content of the side chambers of the temple."

(6) *the inner part, what is inside, within* (opp. to חוּץ outside, without). בַּיְתָה Ex. 28:26; מִבַּיִת Gen. 6:14; Exod. 25:11; 37:2, and מִבַּיְתָה 1 Ki. 6:15 (compare מִן No. 3), inside, within. Opp. to מִחוּץ. לְמִבֵּית לְ Num. בֵּית לְ Eze. 1:27; מִבַּיִת לְ 1 Ki. 6:16; 18:7, within (some space). אֶל־מִבֵּית לְ within, 2 Ki. 11:15; comp. אֶל־ A, 9. (From this signification is formed Ch. בֵּי *in*, whence the prefix בְּ has been derived above.)

(7) used figuratively for "persons living together in a house," *family* (comp. Arab. اهل) i.e. wife and children and all the domestics, Gen. 7:1; 12:17; 35:2; 36:6; 42:19. So "the king's house," is used of the courtiers, Isa. 22:18; בֵּית פַּרְעֹה i. q. עַבְדֵי פַרְעֹה Gen. 50:4. Hence—

(8) *those sprung from any family, descendants, offspring, progeny*, i.q. בָּנִים (in which sense it is joined with a pl. Isa. 2:5) Gen. 18:19; בֵּית לֵוִי i.q. בְּנֵי לֵוִי Ex. 2:1; בֵּית יוֹסֵף Josh. 17:17; בֵּית יִשְׂרָאֵל, בֵּית יְהוּדָה, בֵּית דָּוִד the race of David, 1 Sa. 20:16; Isa. 7:2, 13 (οἶκος Δαβίδ, Luke 1:27). Like בְּנֵי it is used figuratively, as בֵּית מִלְחַמְתִּי i. q. בְּנֵי מִלְחַמְתִּי my adversaries, my enemies, 2 Ch. 35:21; בֵּית מְרִי a stubborn race, Eze. 2:5; and on the other hand בֵּית יְהוָֹה sons, family of God, i.q. Israel, Nu. 12:7; Hos. 8:1; like οἶκος Θεοῦ [The Church], 1 Tim. 3:15. In some other phrases the figure of a *house* is preserved. Ruth 4:11, of Leah and Rachel, "they built the house of Israel," i. e. founded the Israelitish nation. בָּנָה בַיִת לְ to build a house for any one, i. e. to give him offspring, progeny; said of a levir (i. q. הֵקִים שֵׁם לְ) Deu. 25:9; of God, 1 Sa. 2:35; 25:28; 2 Sa. 7:27; of the same meaning is עָשָׂה בַיִת לְ 2 Sa. 7:11.

(9) it is also applied to *wealth, property*, what is kept in a house, *and all that belongs to a family;* Esth. 8:1, בֵּית הָמָן, LXX. ὅσα ὑπάρχει Ἀμάν, comp. 2:7; Gen. 15:2; Ex. 1:21; so Gr. οἰκία, οἶκος.

(10) בֵּית אָב pr. "a father's house," Gen. 24:23: "a father's family," 31:30. In the enumerations of the Hebrews, the particular *tribes* (מַטּוֹת, שְׁבָטִים) were divided into *families* (מִשְׁפָּחוֹת), the families into "fathers' houses," בֵּית הָאָבוֹת. In this signification in pl. for בָּתֵּי אָב there is often used בֵּית אָבוֹת, a mode of forming the pl. of compound nouns which is more used in Syriac [Hebr. Gram. § 106, 3, *c*.]. Nu 1:2, "number the children of Israel לְמִשְׁפְּחֹתָם לְבֵית

אֲבוֹתָם according to their families and their fathers' houses:" Nu. 1:18, 20, 22, 24, 26, seq.; 2:2, seq. Over the fathers' houses were רָאשֵׁי בֵּית אֲבוֹתָם Ex. 6:14; רָאשִׁים לְבֵית אֲבוֹתָם 1 Ch. 5:24; generally by ellipsis, רָאשֵׁי הָאָבוֹת Nu. 31:26; Josh. 14:1; or שָׂרֵי הָאָבוֹת 1 Ch. 29:6; נְשִׂיאֵי הָאָבוֹת 2 Chron. 5:2, "princes of houses," patriarchs.

בֵּית is very often ["especially in later writers"] prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted (see letters *e*, *h*, *i*, *l*, *u*, *v*), most frequently in writers of a later age, like the Syr. ܒܝܬ, compare Germ. hausen in Nordhausen, Mühlhausen. Of this kind are—

(*a*) בֵּית אָוֶן ("house of vanity," i.e. of idols, see אָוֶן No. 1), [*Beth-Aven*], a town of the tribe of Benjamin, to the east of the city of Bethel, Josh. 7:2; 1 Sa. 13:5; with a desert of the same name, Josh. 18:12. The Talmudists have confounded this town with the neighbouring city of *Beth-El* (letter *b*), from the latter having been sometimes called by the prophets in contempt בֵּית־אָוֶן, see אָוֶן.

(*b*) בֵּית אֵל ("house of God"), [*Beth-el*], a very ancient city of the Canaanites, afterwards of the Benjamites; until the time of Joshua called לוּז (Josh. 18:13, and compare לוּז), although once (16:2) the two names are distinguished from the writer speaking more accurately. It was situated on a mountain (1 Sa. 13:2; Josh. 16:1; compare Gen. 35:1), where the tabernacle of the covenant was placed [?] (Jud. 20:18, 26, 27; 21:2; 1 Sa. 10:3), and where afterwards Jeroboam set up the worship of the calves (1 Ki. 12:28, seq.). Compare בֵּית אָוֶן and אָוֶן. Various and discrepant [not so!] traditions of the origin of this city are given, Gen. 28:10, seq.; 35:1, seq. 9, seq., which are discussed by de Wette (Kritik der Israel. Gesch. i. 124). [The inspired account is plain enough, and contains neither discrepancy nor contradiction]. Gent. n. is בֵּית הָאֱלִי 1 Ki. 16:34. [Now called *Beitîn* بيتين, Rob. ii. 126.]

(*c*) בֵּית הָאֵצֶל ("house of firm root," i.e. of fixed seat), [*Beth-ezel*], a town of Judæa or Samaria, Mich. 1:11, where allusion is made to this etymology.

(*d*) בֵּית אַרְבֵּאל ("house of the ambush of God"), [*Beth-arbel*], Hos. 10:14; prob. Ἄρβηλα of the Galilæans (1 Macc. 9:2); situated between Sepphoris and Tiberias (Josh. Arch. xii. 11, § 1, xiv. 15, § 4; De Vita Sua, § 60). [Perhaps Irbid, Rob. iii. 282.]

(*e*) בֵּית בַּעַל מְעוֹן [*Beth-baal-meon*], Josh. 13:17; elsewhere בַּעַל מְעוֹן Nu. 32:38, and בֵּית מְעוֹן ("house of habitation"), Jer. 48:23; a town assigned to the tribe of Reuben, but which afterwards passed into the hands of the Moabites. Its ruins called ميعون [*Mî'ûn*], are mentioned by Burckhardt, Travels in Syr. p. [365] 624, Germ. trans. It appears to be the same as בְּעוֹן (for מְעוֹן) Nu. 32:3.

(*f*) בֵּית בִּרְאִי ("house of my creation"), [*Beth-birei*], a town of the Simeonites, 1 Ch. 4:31; perhaps corrupted from בֵּית לְבָאוֹת Josh. 19:6.

(*g*) בֵּית בָּרָה [*Beth-barah*], Jud. 7:24, a place on the Jordan, pr. for בֵּית עֲבָרָה ("house of passage"), compare Βηθαβαρά, Joh. 1:28, in many copies.

(*h*) בֵּית גָּדֵר ("house of the wall"), [*Beth-gader*], a town of the tribe of Judah, 1 Ch. 2:51, i. q. גְּדֵרָה which see.

(*i*) בֵּית הַגִּלְגָּל ["the house of Gilgal"], Neh. 12:29, i. q. גִּלְגָּל which see.

(*k*) בֵּית גָּמוּל ("house of the weaned"), [*Beth gamul*], a town of the Moabites, Jer. 48:23.

(*l*) בֵּית דִּבְלָתַיִם [*Beth-diblathaim*], Jer. 48:22, and דִּבְלָתַיִם Num. 33:46 ("two cakes of figs"), a town of the Moabites.

(*m*) בֵּית דָּגוֹן ("house of Dagon"), [*Beth-dagon*], a town—(*α*) of the tribe of Judah, Josh. 15:41.—(*β*) of the Asherites, Josh. 19:27.

(*n*) בֵּית הָרָם ("house of the lofty"), [*Beth-aram*], Josh. 13:27, a city of the Gadites; Num. 32:36, called בֵּית הָרָן, afterwards Julias, Livias; see Joseph. Ant. xviii. 2, § 1; Jerome voc. Betharam.

(*o*) בֵּית חָגְלָה ("house of the partridge"), [*Beth-hoglah*], a town of the Benjamites on the borders of Judah, Josh. 15:6; 18:19, 21 [now Hajlah حجلة. Rob. ii. 268].

(*p*) בֵּית חָנָן ("house of favour"), [*Beth-hanan*], a town of the tribe of Judah or Dan, 1 Ki. 4:9.

(*q*) בֵּית חוֹרוֹן ("place of the hollow," perhaps "of the hollow way"), [*Beth-horon*], m. two towns of the tribe of Ephraim, one of which called "the upper" was situated in the northern part of that tribe (Josh. 16:5; 21:22); the other, "the nether," was situated on the border of Benjamin (Josh. 16:3; 18:13). Twice (Josh. 10:11; 2 Ch. 25:13) Beth-horon is mentioned κατ' ἐξοχήν, and in Joshua it is clear that *the nether* is intended. Near to this was a very narrow declivity, Josh. loc. cit. (comp. 1 Macc. 3:16, 24), famous for the slaughter of several hosts.

(*r*) בֵּית הַיְשִׁימוֹת ("house of the deserts"), [*Beth-jeshimoth*], a town of the Reubenites, on the Jordan, Nu. 33:49; Josh. 12:3; 13:20; afterwards belonging to the Moabites, Eze. 25:9.

(*s*) בֵּית כַּר ("house of pasture"), [*Beth-car*],

1 Sa. 7:11, perhaps a garrison of the Philistines, in the limits of the tribe of Judah.

(*t*) בֵּית הַכֶּרֶם ("house of the vineyard"), [*Beth-haccerem*], Jer. 6:1; Neh. 3:14; a town of Judah, according to Jerome on Jerem. loc. cit., situated on a mountain between Jerusalem and Tekoa.

(*u*) בֵּית לְבָאוֹת see above, letter (*f*).

(*v*) בֵּית לְעַפְרָה see עָפְרָה.

(*w*) בֵּית לֶחֶם ("house of bread"), [*Beth-lehem*], m. Mich. 5:1.—(*α*) a town of the tribe of Judah, more fully בֵּית לֶחֶם יְהוּדָה Jud. 17:7, 9; Ruth 1:1, 2; and בֵּית לֶחֶם אֶפְרָתָה Mic. 5:1. Ephratah (see p. LXXIII, B) was not only the ancient name of the town (see Gen. 35:19), but it appears to have denoted the circumjacent region. It was the abode of the family of David (see Ruth loc. cit.), and the birth-place of our Saviour, on which account بيت لحم, about six English miles from Jerusalem is still celebrated. Gent. noun בֵּית הַלַּחְמִי [*Beth-lehemite*], 1 Sa. 16:1, 18; 17:58.—(*β*) a town in the tribe of Zebulon, Josh. 19:15.

(*x*) בֵּית מִלּוֹא see מִלּוֹא.

(*y*) בֵּית מְעוֹן see letter (*e*).

(*z*) בֵּית מַעֲכָה ("house of Maachah"), [*Beth-maachah*], a town at the foot of Hermon, 2 Sam. 20:15; comp. מַעֲכָה and אָבֵל בֵּית מַעֲכָה.

(*aa*) בֵּית הַמֶּרְחָק ("house of remoteness"), a place on the brook Kidron, 2 Sa. 15:17.

(*bb*) בֵּית הַמַּרְכָּבוֹת ("house of chariots"), [*Beth-marcaboth*], a town in the tribe of Simeon, Josh. 19:5; 1 Ch. 4:31.

(*cc*) בֵּית נִמְרָה ("house of limpid and wholesome water," comp. נמר), [*Beth-nimrah*], Nu. 32:36; Josh. 13:27; and נִמְרָה Nu. 32:3, a town of the Gadites, called Βηθναβρίς in the time of Eusebius, now Nemrin; see Burckhardt's Travels in Syria, 661. The waters near it are called מֵי נִמְרִים Isa. 15:6.

(*dd*) בֵּית עֵדֶן ("house of pleasure"), [*the house of Eden*], a royal city of Syria on mount Lebanon, (Amos. 1:5), called by the Greeks Παράδεισος (Ptol. 5:15).

(*ee*) בֵּית עַזְמָוֶת [*Beth-azmaveth*], Neh. 7:28, and simply עַזְמָוֶת ib. 12:29; Ezr. 2:24, a village of the tribe of Judah or Benjamin.

(*ff*) בֵּית הָעֵמֶק ("house of the valley"), [*Beth-emek*], a town of the Asherites. Josh. 19:27.

(*gg*) בֵּית עֲנוֹת ("house of response" perhaps "of echo"), [*Beth-anoth*], a town of the tribe of Judah, Josh. 15:59.

(*hh*) בֵּית עֲנָת (id.), [*Beth-anath*], a town of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.

(*ii*) בֵּית עֵקֶד הָרֹעִים ("house of the farm of the shepherds," compare عقد village, farm), a place near Samaria, 2 Ki. 10:12; and without הָרֹעִים verse 14.

(*kk*) בֵּית עֲרָבָה with art. בֵּית הָעֲרָבָה ("house of the desert"), [*Beth-arabah*], a town on the borders of the tribe of Judah and Benjamin, Josh. 15:6; 18:22; without בֵּית Josh. 18:18.

(*ll*) בֵּית פֶּלֶט ("house of escape"), [*Beth-phelet, Beth-palet*], a town in the south of Judah, Josh. 15:27.

(*mm*) בֵּית פְּעוֹר ("temple of (Baal) Peor," see בַּעַל פְּעוֹר), [*Beth-peor*], a city of the Moabites allotted to the Reubenites, celebrated for the worship of Baal-peor, Deu. 3:29; 34:6; Josh. 13:20.

(*nn*) בֵּית פַּצֵּץ ("house of dispersion"), [*Beth-pazzez*], a town in the tribe of Issachar, Josh. 19:21.

(*oo*) בֵּית צוּר ("house of the rock"), [*Beth-zur*], a town in the mountain country of Judah, Josh. 15:58; fortified by Rehoboam, 2 Ch. 11:7; and yet more by the Maccabees, 1 Macc. 14:33.

(*pp*) בֵּית רְחֹב ("house" or "region of breadth") [*Beth-rehob*], Jud. 18:28; 2 Sa. 10:6; elsewhere רְחֹב (unless perhaps *Beth Rechob* denotes a region, *Rechob* a city), a city of the Asherites on the northern borders of Palestine (Nu. 13:21), and there situated in the vallies of Lebanon, not far from the springs of Jordan (Josh. 19:28, 30; 21:31; Jud 1:31). The neighbouring part of Syria is called אֲרַם בֵּית רְחֹב 2 Sa. 10:6; אֲרַם רְחֹב ib. verse 8.

(*qq*) בֵּית שְׁאָן ("house of rest"), [*Beth-shean*], Josh. 17:11, 16; contr. בֵּית שָׁן 1 Sam. 31:10, 12; בֵּית שַׁן 2 Sa. 21:12, a city of the tribe of Manasseh, long held by the Canaanites and Philistines (Jud. and Sa. l. l. c. c.), situated on this side Jordan, afterwards called Scythopolis (LXX. Jud. 1:27), by the Rabbins ביסן, now by the Arabs بيسان [*Beisan*].

(*rr*) בֵּית הַשִּׁטָּה ("house of the acacia"), [*Beth-shittah*], a town situated on the Jordan between Bethshan and Abel-meholah, Jud. 7:22. [Perhaps the place now called *Shŭtta;* شطا, Rob. iii. 219.]

(*ss*) בֵּית שֶׁמֶשׁ ("house of the sun"), [*Beth-shemesh*], a town—(*a*) of the Levites, Josh. 21:16, on the borders of the tribes of Judah and Dan and the land of the Philistines (Josh. 15:10; 1 Sa. 6:12, seq.; 2 Ch. 28:18); large and populous (1 Sa. 6:19), 1 Ki. 4:9; 2 Ki. 14:11. Constr. with a pl. 1 Sa. 6:13, where the inhabitants are intended. Gent. noun בֵּית הַשִּׁמְשִׁי id. ver. 14, 18. [This town appears to be now called 'Ain Shems عين شمس, Rob. ii. 339.]

—(β) of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.—(γ) of the tribe of Issachar, Josh. 19:22.—(δ) i.q. אָן Heliopolis of Egypt, Jer. 43:13; compare page LXII, A.

(tt) בֵּית תַּפּוּחַ ("house of apples"), [*Beth-tappuah*], a town of the tribe of Judah, Josh. 15:53. [Now Teffûh تفوح, Rob. ii. 428.]

בַּיִת emphat. בַּיְתָא, בַּיְתָה, constr. בֵּית with suffix בַּיְתֵהּ, pl. בָּתִּין, Chald. m. i. q. Heb. *house*, Dan. 2:5; בֵּית מַלְכָּא Ezr. 6:4; בֵּית מַלְכוּ Dan. 4:27, royal house, palace; בֵּית אֱלָהָא house of God, temple, Ezr. 5:2, seq.; also, simply בַּיְתָא id. ver. 3, 9, 11.

בִּיתָן m. constr. בִּיתַן great house, *palace*, Esth. 1:5; 7:7, 8.

בָּכָא an unused root, i. q. בָּכָה prop. *to drop, to distil;* hence, *to weep, to shed tears.* (Arab. بكأ to pour milk drop by drop.)

בָּכָא—(1) *weeping, lamentation;* Arab. بُكَاء. עֵמֶק הַבָּכָא *the valley of weeping*, or of lamentation, Jammerthal, pr. n. of a valley in Palestine, so called from some reason connected with its name; probably, gloomy and sterile. An allusion is made to its etymology, Psa. 84:7, עֹבְרֵי בְּעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתוּהוּ "passing through the valley of lamentation, they (the sacred pilgrims) make it fountains."

(2) pl. בְּכָאִים 2 Sam. 5:23, 24; 1 Chr. 14:14, 15, some *tree*, so called from its *weeping, dropping*, according to Celsius (Hierobot. i. 335—340), Arab. بُكَاء like the balsam-tree, whence *white drops* distil of a cold and pungent taste.

בָּכָה fut. יִבְכֶּה convers. וַיֵּבְךְּ pr. i. q. בָּכָא TO DISTIL, TO FLOW BY DROPS (the primary syllable בך imitates the sound of falling drops, comp. the roots ending with ךְ); see בְּכִי, specially, *to weep*, a root common to all the cognate languages and dialects, Ex. 2:6; Gen. 43:30; 2 Sa. 19:2; often used of the people lamenting in public calamities, Num. 11:10; 25:6; used of the mourning of penitents, Ezr. 10:1. Followed by an acc. *to weep for, bewail* any one, especially the dead. Gen. 23:2; 37:35; 50:3; also followed by עַל of the person or thing wept for, Lam. 1:16; Jud. 11:37; אֶל 2 Sa. 1:24; Eze. 27:31; and לְ Jer. 22:10; Job 30:25. בָּכָה followed by עַל is also *to come to any one weeping*, Num. 11:13; Jud. 14:16; and, to weep *upon* any one, i.e. in his embrace, Gen. 45:15; 50:1.

PIEL, *to bewail, weep for* the dead, with an acc. Jer. 31:15; Eze. 8:14.

Derived nouns are בְּכִית, בְּכִי, בָּכוּת, בֶּכֶה.

בֶּכֶה m. *weeping*, Ezr. 10:1, from the root בָּכָה.

בְּכוֹר m. (from the root בָּכַר), *first-born*, whether of men, Gen. 25:13; 35:23; or of animals, Ex. 11:5; 12:29; 13:15. In the former case, it refers to the eldest son of a *father*. Gen. 49:3. As the eldest son, in many things, took precedence of the rest (see בְּכוֹרָה No. 2)—

(2) metaph. it is used of *any thing* which is *chief, first* of its kind. Job 18:13, בְּכוֹר מָוֶת "the first-born of death," i. e. "the greatest of deadly maladies." For disease may fitly be called by a Hebraism, "the son of death," as being its precursor and attendant; as in Arabic بنات المنية *daughters of fate*, or *of death*, used of fatal fevers; and the most terrible death is here figuratively called the first-born of brethren. Isa. 14:30, בְּכוֹרֵי דַלִּים "the first-born of the poor," the poorest; as if the chief amongst the sons of the poor, or the first-born of this wretched age; see my Comment. on the passage.

In fem. of an eldest daughter is used בְּכִירָה which see.

בִּכּוּר in sing. Isa. 28:4, according to the Masor. (see בִּכּוּרָה), elsewhere always in pl. בִּכֻּרִים, בִּכּוּרִים *first-fruits*, used of fruits and of grain, the firstfruits gathered from the field and the trees, Nu. 13:20, especially of the firstfruits offered to God, Lev. 2:14; 23:17; Neh. 10:36. There is sometimes added רֵאשִׁית Ex. 23:19; 34:26; לֶחֶם הַבִּכּוּרִים "bread baked from the firstfruits," Lev. 23:20; יוֹם הַבִּכּוּרִים "the day of firstfruits," used of the feast of Pentecost, Nu. 28:26.

בְּכוֹרָה, בְּכֹרָה f.

(1) *firstborn, firstling;* pl. בְּכֹרוֹת *firstborn offspring;* of men, Neh. 10:37; of the young of beasts, Gen. 4:4; Deut. 12:6, 17; 14:23.

(2) subst. *primogeniture, birth-right*, Gen. 43:33. Opp. to מִשְׁפַּט הַבְּכֹרָה ·צְעִירָה "the right of primogeniture," or birth-right, Deut. 21:17. As to the same ellipt. בְּכוֹרָה Gen. 25:31, 34; 27:36.

בִּכּוּרָה f. *an early fig*, regarded as a delicacy on that account, Mic. 7:1; Hos. 9:10; Isa. 28:4 (where it is better with some copies to read בִּכּוּרָה with ה without Mappik, than בִּכּוּרָהּ, with the Masor. and edit. as the suffix. is weak); in Morocco now called بوكور باكورة *boccôre*, Spanish *Albacora*.

בִּכּוּרָה id. Pl. תְּאֵנֵי הַבִּכּוּרוֹת Jer. 24:2.

בְּכֹּרַת ("offspring of the first birth"), [*Bechorath*], pr. n. m. 1 Sa. 9:1.

בָּכוּת fem. *weeping, mourning*, Gen. 35:8; אַלּוֹן בָּכוּת "the oak of weeping." Root בָּכָה.

בְּכִי in pause, בֶּכִי with suff. בִּכְיִי m.

(1) *weeping*, from בָּכָה, Gen. 45:2; Isa. 15:3; 22:4, etc. בָּכָה בְּכִי גָדוֹל "to make a great lamentation," 2 Sa. 13:36; also *a dropping, a distilling* of water in mines, Job 28:11. Comp. *flere*, for *rorare, stillare* in Lucret. i. 350, Gr. δάκρυον and דִּמְעָה.

בֹּכִים ("weepers"), [*Bochim*], pr. n. of a place near Gilgal; Jud. 2:1, 5.

בְּכִירָה adj. fem. *first-born*, Gen. 19:31; 29:26; 1 Sa. 14:49. Answering to בְּכוֹר.

בְּכִית fem. *weeping, mourning*, Gen. 50:4; from the root בָּכָה.

בָּכַר a root not used in Kal, pr. TO CLEAVE, to break forth, i. q. the kindred word בָּקַר, *to be*, or *come first, to do* anything *first* (as if die Bahn brechen), and *to be early, seasonable, to do* any thing *early, seasonably*. It is applied—

(1) to the day, hence بكر to rise early, to do any thing in the morning, بُكْرَةٌ the morning time, comp. the kindred בֹּקֶר.

(2) to the year and its produce, בִּכּוּרִים first-fruits, בִּכּוּרָה early fig, بَكِيرَةٌ early fruit.

(3) to the time of life, especially birth, בְּכִירָה, בְּכוֹר first-born, بِكْر and بِكْرَةٌ a virgin, a woman who has her first child, בֵּכֶר, بَكْر a young camel.

PIEL—(1) *to bear early fruit*, used of a tree, Eze. 47:12, comp. Kal No. 2.

(2) *to make first-born, to give the right of primogeniture* to any one, Deut. 21:16.

PUAL, *to be first-born*, Lev. 27:26.

HIPHIL, part. מַבְכִּירָה *a woman who brings forth her first child*, Jer. 4:31.

Derivatives, see Kal.

בֵּכֶר *a young he-camel*, already fit for carrying light burdens (comp. עַיִר and עֵגֶל). Pl. const. בִּכְרֵי, Isa. 60:6. To this answers the Arab. بَكْر a young camel, which they observe signifies the same age as الفتى *a young man*, in men; see Bochart, Hieroz. i. p. 82, seq. See also my remarks in Comment. on Isa. loc. cit. and in Thes. page 236. ["Comp. Root זָכַר No. 3."]

בֶּכֶר (appell. i. q. בֵּכֶר "a young camel"), [*Becher*], pr. n. m.—(1) a son of Ephraim; Num. 26:35. Gent. n. בַּכְרִי id.—(2) a son of Benjamin, Gen. 46:21.

בִּכְרָה f. *a young female camel*, in heat; Jer. 2:23. See בֵּכֶר.

בֹּכְרוּ (i. q. בֹּכֶר הוּא, "he is first-born"), [*Bocheru*], pr. n. m. 1 Ch. 1:31; 9:44.

בִּכְרִי ("juvenile"), [*Bichri*], pr. n. m. 2 Sa. 20:1.

בַּל (1) *nothing* (from the root בָּלָה No. 3). Ps. 17:3, "prove me, בַּל תִּמְצָא thou shalt find nothing of evil." ["Unless like LXX. and Vulg. we connect בַּל תִּמְצָא זַמֹּתִי 'thou shalt not find my evil thoughts,' i. e. those which perhaps lurk within me."]

(2) *not*, i. q. לֹא, but poet. followed by a preterite. Ps. 10:11; 21:3; and a future, Ps. 10:4, 6; 49:13; Prov. 10:30; Isa. 26:14; also *not yet* for *scarcely*, Isa. 40:24 (compare 2 Ki. 20:4), once for בְּבַל = בְּלֹא Ps. 32:9, "be ye not like the horse...to be kept in with rein and bridle, בַּל קְרוֹב אֵלֶיךָ, pr. in not approaching to thee."

(3) *lest*, i. q. אַל followed by a fut. Ps. 10:11.

בָּל Ch. m. *heart*, Dan. 6:15. Syr. ܒܶܠ heart, mind, Arab. بَال id. for بَالِي from בָּלָה, بلى III. to care for, pr. *care*, hence, mind which is agitated with cares.

בֵּל contr. from בְּעֵל i. q. בַּעַל *Bel*, a domestic and chief god of the Babylonians, worshipped in the tower of Babel; Isa. 46:1; Jer. 50:2; 51:44, and Dan. chap. 14, LXX. The Greek and Roman writers (Diod. Sic. ii. 8, 9; Plin. xxxvii. 19; Cic. De Nat. Deorum, iii. 16) compare him with Jupiter; but however, we are not to understand this to be the father of the gods, of whom the Orientals knew nothing, but in accordance with the peculiar Babylonian theology, in which all rested on the worship of the stars, *the planet Jupiter, stella Jovis* (Cic. De Nat. Deor. ii. 20), which [some of] the Shemitic nations worshipped supremely as a good demon and the author and guardian of all good fortune. It is therefore called by the Arabians السعد الاكبر "Greater Fortune." The planet Venus was worshipped with this planet (see עַשְׁתֹּרֶת, אֲשֵׁרָה). Comp. מְנִי, גַּד, and see בַּעַל No. 5. The devotion to this worship is shewn by the proper names of the Babylonians compounded with the name *Bel*, as בֵּלְטְשַׁאצַּר, בֵּלְשַׁאצַּר, *Belesys, Belibus*, etc.

בְּלָא Ch. i.q. Hebr. בָּלָה. Pael:—TO AFFLICT, TO TROUBLE, Dan. 7:25. Compare Heb. PIEL No. 2.

בַּלְאֲדָן (contr. from בְּעַלְאֲדָן i.e. "whose lord is Bel," "worshipper of Bel"), [*Baladan*], pr. n. of the father of king Merodach-Baladan, 2 Ki. 20:12.

בָּלַג not used in Kal. Arab. بلج TO BE BRIGHT, TO SHINE FORTH as the dawn. V. TO LAUGH, TO BE CHEERFUL, from the idea of a bright countenance.

HIPHIL—(1) *to cause to shine forth.* Am. 5:9, הַמַּבְלִיג שֹׁד עַל־עָז "causing desolation to shine forth upon the mighty," i.e. suddenly bringing it upon them; a metaphor taken from the dawn quickly and suddenly spreading itself, compare Joel 2:2.

(2) *to make cheerful*, sc. the countenance, *to be made cheerful*, Psalm 39:14; Job 9:27; 10:20. Hence מַבְלִיגִית, and—

בִּלְגָּה ("cheerfulness"), [*Bilgah*], pr. n. m. Neh. 12:5, 18; written in Neh. 10:9, בִּלְגַּי.

בִּלְדַּד pr. n. (prob. i. q. בֶּן לְדַד i. e. "son of contention," "contender," from the root لدّ to strive, see בִּדְקַר), *Bildad*, the Shuite, one of Job's friends, who takes the second place in disputing with him, Job 2:11; 8:1; 18:1; 25:1.

בָּלָה a root not used in Kal, pr. TO FEAR, TO BE TERRIFIED, i.q. בָּהַל, comp. بله to be feeble, modest (pr. timid).

PIEL בִּלָּה *to terrify, to frighten, to cause any one's mind to be cast down*, Ezr. 4:4 כתיב. In קרי the more common מבהלים. Syriac ܒܠܗܒ quadril. to terrify.

Derivatives, בַּלָּהָה, and pr. n. בִּלְהָה, בִּלְהָן.

בָּלָה fut. יִבְלֶה pr. TO FALL, TO FALL AWAY, TO FAIL (like נָבֵל, אָבַל, which see), abfallen, einfallen, verfallen, specially used—

(1) of *garments fallen away* and torn by use and age. Followed by מֵעַל. Deut. 8:4, "thy raiment לֹא בָלְתָה מֵעָלֶיךָ fell not away from thee" (worn out and torn). Deut. 29:4, and absol. Josh. 9:13; Neh. 9:21. Applied to the heaven and the earth perishing like an old garment, Isa. 50:9; 51:6; Psa. 102:27. (Arab. بَلِيَ to be worn out as a garment.)

(2) of men, who through sickness, age, or cares, *waste away;* Germ. einfallen, verfallen (compare Gr. ταλαιός, and with another flexion, μέλω, *curo*). Job 13:28, וְהוּא כְּרָקָב יִבְלֶה "and he (δεικτικῶς for *I*) as a rotten thing falleth away," wasteth. Gen. 18:12; Ps. 32:3. (Compare بالى to care for, pr. to be consumed with cares; بَلِيّ consumed with cares; بَالٌ the heart, the mind, so called from cares (see בַּל). Æth. በለየ: to be or become old.) Hence—

(3) *to fail wholly, to be brought to nothing;* whence בִּלְתִּי, בְּלִי, בַּל nothing, not.

PIEL—(1) causat. of Kal No. 2, Lam. 3:4; hence generally, *to consume, to waste* (trans.), Ps. 49:15; Isa. 65:22. Applied to time, as in Lat. *tempus terere*, τρίβειν βίον. Job 21:13, יְבַלּוּ בַטּוֹב יְמֵיהֶם "they spend *or* pass their days in wealth."

(2) *to afflict, trouble*, 1 Ch. 17:9. (Arab. بلى IV. id. بلاء and بَلِيَّة sorrow, affliction, calamity.) Compare Ch. בְּלָא.

Hence are derived the nouns and particles אֲבַל, בַּל, בַּל, בָּלֶה, בְּלוֹ, בְּלִי, בִּלְתִּי, בְּלוֹאִים, תַּבְלִית, and the compounds בְּלִיַּעַל, בְּלִעֲדֵי, בְּלִימָה.

בָּלֶה adj. f. בָּלָה *worn out with use and age*, of garments, sacks, bottles, shoes, Josh. 9:4, 5. Used figuratively of an adulteress, בָּלָה נִאֻפִים "worn out with adulteries," Eze. 23:43.

בַּלָּהָה f. in sing. once, Isa. 17:14; more often in plur.—

(1) *terror, terrors*, Job 18:11; 24:17; 27:20. 18:14, תַּצְעִדֵהוּ לְמֶלֶךְ בַּלָּהוֹת "terrors shall pursue him like a king," or military leader (לְ here serves for comparison, Job 39:16; compare Job 15:24, and 27:20. It is common, but incorrect, to join מֶלֶךְ בַּלָּהוֹת king of terrors.)

(2) *sudden destruction*, compare בֶּהָלָה No. 2; Ps. 73:19, תַּמּוּ מִן־בַּלָּהוֹת "they perish with sudden destruction;" Eze. 26:21, בַּלָּהוֹת אֶתְּנֵךְ וְאֵינֵךְ. LXX. ἀπώλειάν σε δώσω, καὶ οὐχ ὑπάρξεις ἔτι. Vulg. *in nihilum redigam te*, Eze. 27:36; 28:19.

בִּלְהָה (perhaps "modesty," see בָּלָה in Kal), [*Bilhah*], pr. n.—(1) of the handmaid of Rachel, who bore to Jacob Dan and Naphtali, Gen. 30:3, seq.; 35:22.—(2) a town of the tribe of Simeon, 1 Ch. 4:29; called elsewhere בָּלָה (Josh. 19:3), also בַּעֲלָה.

בִּלְהָן (perhaps "modest"), [*Bilhan*], pr. n. m., —(1) Gen. 36:27.—(2) 1 Ch. 7:10.

בְּלוֹ Ch., a species of *tribute*, prob. imposed on articles *consumed*, Germ. Consumtionssteuer, Accise, *excise*, Ezr. 4:13, 20; 7:24; compare also בלוא

בְּלוֹא only found in pl. const. בְּלוֹאֵי Jer. 38:12, and contr. בְּלֹוֵי ver. 11, *the rags of worn out clothes.* This latter form which should be pronounced *bĕlōvê* is prop. from the sing. בְּלוֹ for בְּלוֹא; in other copies however (see J. H. Michaelis) it is read בְּלוֹיֵ and in editt. בְּלוֹיֵ (of the form גּוֹיֵ, ׳׳, from the sing. בְּלוֹי (of the form אֱבוֹי).

בֵּלְטְשַׁאצַּר ("Bel's prince," i.e. prince whom Bel favours, compare בֵּל; *tsha*, a termination which is added to words in the Zendic as a mark of the genitive, and *zar*=*sar*, prince), *Belteshazzar*, the Assyrio-Babylonic name of Daniel in Nebuchadnezzar's court, Dan. 1:7; 2:26; 4:5, 6, 15, 16; 10:1.

בְּלִי subst.—(1) *consumption, destruction*, Isa. 38:17; Arab. بَلَى id.

(2) *failure, defect, nothing;* hence adv. of negation, i. q. לֹא. It is joined to verbs and nouns, Gen. 31:20; Hos. 7:8; 8:7; Isa. 14:6; 32:10. It is sometimes closely joined to substantives, so that they coalesce into a single idea. בְּלִי שֵׁם "not fame," i. e. infamy, Job 30:8.

(3) For בִּבְלִי *without*, only poetically, Job 8:11, בְּלִי מָיִם "without waters;" 24:10; 31:39; 33:9; 34:6; Ps. 59:5.

With prep.—(*a*) בִּבְלִי prop. in defect, *without*, i. q. בְּלֹא. בִּבְלִי דַעַת imprudently, Deu. 4:42; 19:4; suddenly, Job 35:16; 36:12; compare בְּלִי No. 2.

(*b*) לִבְלִי id. (comp. ל letter B) Job 38:41 לִבְלִי־אֹכֶל "without food;" 41:25; Isa. 5:14.

(*c*) מִבְּלִי pr. because of defect—(*α*) *in that not, because not;* followed by an inf. Deu. 9:28, מִבְּלִי יְכֹלֶת יְהוָֹה "because Jehovah could not," Isa. 5:13. Followed by a part. "because no man," Lam. 1:4; מִבְּלִי בָּאֵי מוֹעֵד "because none come to the feast." Sometimes pleon. מִבְּלִי אֵין; 2 Ki. 1:3, 6, 16; Exod. 14:11 (Syr. ܡܢ ܒܠܐ ܕ and ܡܢ ܒܠܐ *in that not*).—(*β*) *so that not*, Job 18:15, תִּשְׁכּוֹן בְּאָהֳלוֹ מִבְּלִי לוֹ "(terror) dwells in his tent so that it is no more his," i. e. terror occupies his tent, and the wicked removes thence; 6:6; Deu. 28:55. Followed by a part. *so that none*, מִבְּלִי יֹשֵׁב "so that no one dwells;" Jer. 2:15; 9:10; comp. Eze. 14:15. Followed by אֲשֶׁר (so that it forms a conjunction) and pleon. לֹא Ecc. 3:11, מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם "so that man cannot find out."

(*d*) עַד בְּלִי *until failure*, i. e. "as long as," Ps. 72:7; Mal. 3:10.

(*e*) עַל־בְּלִי *in that not*, followed by a pret. Gen. 31:20.

בְּלִיל m. pr. something mixed, specially *meslin*, provender consisting of several kinds of grain, as wheat, barley, vetches, and other seeds (comp. Varro, De R. R. i. 31; Plin. xviii. 15, s. 41), all of which were sown *mixed together* ["or given to cattle"], Job 6:5; 24:6. It is clear that grain is to be understood from Isa. 30:24.

בְּלִימָה comp. of בְּלִי and מָה i. q. לֹא מְהוּמָה "not any thing, nothing," Job. 26:7. So indeed LXX., Vulg., Syr., Ch., nor are the Hebrew interpreters to be listened to, who explain בְּלִימָה *a bridle, band*, from the root בָּלַם.

בְּלִיַּעַל (comp. of בְּלִי *not, without*, and יַעַל benefit, profit, compare הוֹעִיל to be useful, and Arab. وَعَل and وَعِل i. q. شريف noble, prince; and not as said by Fischer, in Proluss. De Verss. Græc. p. 93, from בְּלִי and עוֹל a yoke, as if impatience of the yoke, contumacy) pr. *unprofitableness, worthlessness, what is useless, of no fruit* (compare Arabic غير طايل useless, of no profit, little worth). Hence—

(1) *wickedness, vileness;* אִישׁ בְּלִיַּעַל "a wicked man," 1 Sam. 25:25; 30:22; אָדָם בְּלִיַּעַל Pro. 6:12, and בֶּן־בְּלִיַּעַל 1 Sa. 25:17 id. Pl. often בְּנֵי־בְלִיַּעַל 1 Sa. 2:12, and אַנְשֵׁי בְנֵי בְלִיַּעַל, אֲנָשִׁים בְּנֵי בְלִיַּעַל Deu. 13:14; Jud. 19:22; 20:13. בַּת בְּלִיַּעַל "a wicked woman," 1 Sam. 1:16; דְּבַר בְּלִיַּעַל "an evil, wicked thing," Ps. 41:9; 101:3; compare Deu. 15:9. פֶּן יִהְיֶה דָבָר עִם לְבָבְךָ בְלִיַּעַל "lest there arise a wicked thought in thy heart."

(2) *destruction*, Nah. 1:11, יֹעֵץ בְּלִיַּעַל "who plans destruction;" Ps. 18:5, נַחֲלֵי בְלִיַּעַל יְבַעֲתוּנִי "the streams of destruction make me afraid," a metaphor taken from waves, which is not unfrequent in the sacred writers. LXX. χείμαῤῥοι ἀνομίας, i. e. enemies rushing like torrents. Some moderns incorrectly render "torrents of hell."

(3) Ellipt. for אִישׁ בְּלִיַּעַל *a wicked man* (see No. 1), 2 Sa. 23:6; Job 34:18, *a destroyer, causer of destruction.*

["*Note.* Hence was derived in later usage and in New Test. the pr. n. Βελίαλ, or Βελιάρ, *Belial*, i. q. ὁ πονηρὸς, *Satan.* The English version also gives בְּלִיַּעַל in the Old Test. as a pr. n. *Belial*, but incorrectly [?]. See Thes. page 210."]

בָּלַל—(1) TO POUR OVER (Arab. بَلَّ to wet, to moisten, יָבַל to flow as water, בּוּל, בִּלְבֵּל, ܦܠܦܠ to sprinkle). Part. pass. בָּלוּל בַּשֶּׁמֶן "poured over with

oil of oblations," Lev. 2:4,5; 7:10, 12; 14:21; Nu. ,:13, 19. Intrans. *to be poured over, anointed.* Ps. 92:11, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן "I am anointed with fresh oil." In the derivatives, see שִׁבְּלוּל and תְּבַלּוּל.

(2) *to pour together* (Gr. συγχέω), *to confound,* especially speech; Gen. 11:7, הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם "come we will go down, and there confound their lip," i. e. their speech, which is farther explained "so that one could not understand another;" נָבְלָה for נָבֹלָּה, see Lehrg. page 372, and verse 9. Comp. בְּלִיל. Arab. بلبل to be confounded, of speech, تبلبل الالسن confusion of languages, Conj. II. to babble.

(3) *to stain, to soil* (comp. פִּלְפֵּל, ܦܠܦܠ mentioned under Kal). So in the derivatives תְּבַלּוּל, תֶּבֶל. (Comp. בָּלַם to mix, and to stain.)

(4) denom. from בְּלִיל *to give meslin* or *provender* to beasts; Jud. 19:21, וַיָּבָל לַחֲמוֹרִים; Vulg. *et pabulum asinis præbuit.*

Note. The form וַנָּבֶל Isa. 64:5, is for וַנִּבֹּל which see; also Index analyt.

Hithpolel, *to mix oneself,* followed by בְּ Hos. 7:8.

Derived nouns are שִׁבְּלוּל, תְּבַלּוּל, תֶּבֶל, בְּלִיל and the pr. n. בָּבֶל.

בָּלַם TO BIND TOGETHER, TO SHUT FAST, specially the mouth of a beast with a muzzle, Ps. 32:9. (Syr. ܒܠܡ id. Ethpe. to be shut, used of the mouth, to be dumb, ܒܠܡܐ a muzzle.) In form and signification it is kindred to אָלַם. As to the roots ending in ם see בָּהַם.

בָּלַס (denom. from بلس, በለስ: a fig, in Æth. also sycomore), TO CULTIVATE FIGS (and *sycomores*), or *to gather,* or *to eat* them, comp. συκάζειν and ἀποσυκάζειν. Am. 7:14, בּוֹלֵס שִׁקְמִים, well rendered by the LXX. κνίζων συκάμινα. Vulg. *vellicans sycamina.* For nipping, *vellicatio,* belongs to the cultivation of sycamines. ["a process by which they were ripened, πέπτειν οὐ δύναται ἂν μὴ ἐπικνισθῇ· ἀλλ' ἔχοντες ὄνυχας σιδηρᾶς ἐπικνίζουσιν· ἃ δ' ἂν ἐπικνισθῇ, τεταρταῖα πέπτεται."] See Theophr. Hist. Pl. iv. 2; Plin. N. H. xiii. 7, § 14. Bochart in Hieroz. i. 348, seq.

בָּלַע fut. יִבְלַע—(1) TO SWALLOW DOWN, TO DEVOUR ["with the idea of eagerness, greediness"]. (Arab. بلع and quadril. بلعم id., Æth. በልዐ: to eat, to eat up. Kindred roots are לוּעַ, ܒܠܥ and many others beginning with לע.) Used of men eating greedily, Isa. 28:4; of beasts, Exod. 7:12; Jon. 2:1; Jer. 51:34; Gen. 41:7, 24. A proverbial phrase, Job. 7:19, "thou wilt not let me alone עַד־בִּלְעִי רֻקִּי while I swallow down my spittle," i. e. thou givest me no breathing space, not even the least moment wilt thou grant me, that I may rest. (So in Arabic ابلعني ريقى "let me swallow down my spittle," i. e. give me so much delay that I may swallow it down. Har. xv. p. 142 Sacy. See more in Schult. on Job loc. cit. So in Persic آبخور *swallowing of spittle,* used of delay. Compare Piel No. 1.)

(2) Metaph.—(*a*) *to consume, to destroy,* so however that the figure of devouring is preserved, e.g. *to devour riches,* Job. 20:15 (comp. *devoratam pecuniam evomere,* Cic. Pis. 37). Pro. 1:12, "let us devour them, like Hades, alive," i. e. let us consume, kill them; Ps. 124:3. Compare אָכַל No. 1, *g.*—(*b*) It is applied to inanimate things, to a chasm of the earth, Nu. 16:30, seq.; of the sea, Ps. 69:16, compare Ex. 15:12.

Niphal, pass. Piel No. 2, *to be destroyed, lost,* Hos. 8:8, specially used of drunkards. Isa. 28:7, נִבְלְעוּ מִן הַיַּיִן "they are destroyed with wine," i.e. oppressed, broken down, overcome with wine. Compare עָבַר, רוּן, הָלַם. The Syriac translator retains the word ܐܬܒܠܥܘ ܡܢ ܚܡܪܐ. The Arabs use, in the same phrase, the verb بلغ.

Piel—(1) i. q. Kal, *to swallow down.* Once ellipt. Nu. 4:20, "neither shall they come in to see the holy things כְּבַלַּע while it is swallowed down," sc. saliva, i. e. not for the least moment of time. Compare Kal No. 1. Excellently, LXX. ἐξάπινα. Metaph. בִּלַּע אָוֶן "to devour wickedness," i. e. to fill oneself altogether with wickedness, Pro. 19:28 (comp. שָׁתָה Job 15:16).

(2) *to destroy,* specially—(*a*) *to give up to destruction,* Job 2:3; 10:8; Isa. 49:19; Hab. 1:13.—(*b*) *to extirpate, to take away altogether,* Ps. 21:10; 35:25; followed by מִן Job 8:18.—(*c*) *to lay waste* a country, 2 Sam. 20:19, 20; Lam. 2:8; also, to waste riches, Prov. 21:20; to destroy, i. e. to frustrate counsel, Isa. 19:3; comp. Psa. 55:10; any one's way, i. e. to cause him to go to destruction, Isa. 3:12.

Pual, pass. Piel No. 2, *to be destroyed, to perish.* Isa. 9:15, "destruction is prepared;" followed by לְ 2 Sa. 17:16.

Hithpael, id. Ps. 107:27.

בֶּלַע m. with suff. בִּלְעִי—(1) ***a devouring, something devoured,*** Jer. 51:44.

(2) *destruction,* Ps. 52:6.

(3) [*Bela*]. pr. n. of a city on the southern shore of the Dead Sea, called also צֹעַר (little), Gen. 14:2, 8; 19:20, seq.

(4) pr.n. m.—(*a*) of a king of the Edomites, Gen. 36:32 —(*b*) Gen. 46:21.—(*c*) 1 Ch. 5:8.

בִּלְעֲדֵי with suff. בִּלְעָדַי, בִּלְעָדֶיךָ (comp. of בַּל not, and עַד, עֲדֵי until).

(1) pr. ***not unto, nothing to***, a particle of deprecating or declining. Gen. 14:24, בִּלְעָדַי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים "nothing (shall come) to me;" I claim nothing, "only what the young men have eaten," etc. Gen. 41:16, בִּלְעָדָי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה "(It is) not I; God will answer as to the welfare of Pharaoh."

(2) *without.* Gen. 41:44, "without thee (without thy knowledge and consent) no one shall lift up his hand."

(3) *besides*, Isaiah 45:6. Ellipt. for בִּלְעֲדֵי אֲשֶׁר besides that which. Job 34:32, בִּלְעֲדֵי אֶחֱזֶה אַתָּה הֹרֵנִי "(if I have sinned) besides the things which I see, show it to me." Syr. ܒܠܥܕ, ܡܢ ܒܠܥܕ id.

בִּלְעֲדֵי id. Always with pref. מִן: מִבַּלְעֲדֵי—

(1) *without.* Isa. 36:10, "have I without God (i. e. without God's will and permission) come up against this land?" Jer. 44:19. Comp. בִּלְעֲדֵי No. 2.

(2) *besides*, Ps. 18:32; Nu. 5:20; Isa. 43:11.

בִּלְעָם (comp. of בַּל and עָם, *non-populus*, perhaps i.q. "a foreigner"), [*Balaam*], pr. n.—(1) of Balaam the false prophet, Num. 22—24; Deut. 23:5, 6; Josh. 13:22; 24:9; Mic. 6:5. LXX. Βαλαάμ.

(2) [*Bileam*], of a town of the tribe of Manasseh, situated beyond Jordan, 1 Ch. 6:55; called elsewhere יִבְלְעָם (יִבְלֶה עָם), [*Ibleam*], Josh. 17:11; Jud. 1:27; 2 Ki. 9:27.

בָּלַק TO MAKE EMPTY, VOID, i. q. בָּקַק, and like this onomatop. imitating the sound of a bottle emptied out. Isa. 24:1. Compare Arab. بلق I. IV. *to open* (a bottle).

PUAL part. f. מְבֻלָּקָה *made empty*, i. e. desert, Nah. 2:11. [Hence]—

בָּלָק ("empty," "void"), [*Balak*], pr. n. of a king of the Moabites in the time of Moses, Nu. 22:2, seq.; Josh. 24:9; Jud. 11:25; Mic. 6:5.

בֵּלְשַׁאצַּר Dan. 5:1, 2, 9, 22, 29, 30; 8:1; and **בֵּלְאשַׁצַּר** 7:1, *Belshazzar*, the last of the Chaldean kings, called by Herodotus (i. 188) Λαβύνητος, by Berosus (in Jos. Cont. Ap. i. 20) Ναβόννηδος (which appears to be the more genuine form, comp. נְבוֹ). LXX. Βαλτάσαρ.

בִּלְשָׁן (i. q. בֶּן־לָשׁוֹן "son of tongue" = "eloquent," compare under בְּדָקַר), [*Bilshan*], pr. n. of a leader, who returned with Zerubbabel from the exile. Ezr. 2:2; Neh. 7:7.

בֵּלֶת or **בֶּלֶת** an unused noun, from the root בָּלָה (of the form כֶּסֶת from כָּסָה, Lehrgeb. p. 507), pr. *nothing*, or *bringing to nothing*, i. q. בַּל, בְּלִי, whence with ׳ parag. marking the construct state—

בִּלְתִּי—(1) adv. of negation i. q. לֹא 1 Sa. 20:26.

(2) Prep. for בְּבִלְתִּי (בְּלֹא) *without*, Isa. 14:6; *besides, except* (when a negation has preceded), Gen. 21:26; Exod. 22:19; Nu. 11:6; 32:12; with suff. בִּלְתִּי "besides me," Hos. 13:4; Isa. 10:4; בִּלְתֶּךָ "beside thee," 1 Sa. 2:2; Isa. l. l. translate "without me (i. e. forsaken of me) they shall go bowed down amongst the bound, and shall perish amongst the slain," compare under תַּחַת. ["i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their fellows, (comp. בֵּין רַגְלֶיהָ Jud. 5:27;) and part of them slain in battle, shall be covered with the corpses of others."]

(3) Conj. for בִּלְתִּי אֲשֶׁר *besides that*, Dan. 11:18; *unless that*, Gen. 43:3, "ye shall not see my face בִּלְתִּי אֲחִיכֶם אִתְּכֶם unless that your brother be with you." Fully בִּלְתִּי אִם "unless that," Amos 3:4, and simply *unless*, Jud. 7:14; Gen. 47:18.

Comp. with prep.—(*a*) לְבִלְתִּי followed by an inf., pr. *in that not*, Jud. 8:1. This particle is used in Hebrew wherever the gerund (לִקְטֹל) is to be expressed negatively (לְבִלְתִּי קְטֹל). It may be rendered in Latin, *ita ut non* (quominus), *so as not*, Exod. 8:25; 9:17; ex. gr. after verbs of resisting, Jer. 16:12; of forgetting, Deu. 8:11; hindering, Nu. 9:7; *ne, lest*, Gen. 38:9; and acc. and inf. after verbs of commanding, Gen. 3:11; of consenting, 2 Ki. 12:9. Once used pleonastically לְבִלְתִּי לְ 2 Ki. 23:10, and thrice לְבִלְתִּי followed by a finite verb for לְבִלְתִּי אֲשֶׁר Jer. 23:14; 27:18; Eze. 13:3.

(*b*) מִבִּלְתִּי *because not*, followed by an inf., Num. 14:16; by a verbal noun, Eze. 16:28.

(*c*) עַד בִּלְתִּי *until not*, followed by a pret., Num. 21:35; Deu. 3:3; Josh. 8:22; 10:33; also *so long as*, Job. 14:12; compare עַד בְּלִי.

בָּמָה (with Kametz impure), pl. בָּמוֹת, construct id. and בָּמוֹתֵי Deu. 32:13; Isa. 58:14; Micah 1:3 כתיב, but in קרי בָּמֳתֵי, and so in the text, Job 9:8; Isa. 14:14; Amos 4:13 (see note), with suff. בָּמוֹתַי etc.

(1) *a high place, a height*, a general word including mountains and hills, see the root בּוּם, 2 Sam. 1:19, 25; בָּמוֹת יַעַר "mountains covered with wood,"

Jer. 26:18; Micah 3:12; Eze. 36:2 (compare 1). בָּמוֹת אַרְנוֹן "mountains by Arnon," Nu. 21:28.

(2) *fortress, castle,* built upon a mountain, (compare Lat. *arx*, Germ. Burg). Ps. 18:24, עַל־בָּמוֹתַי יַעֲמִידֵנִי "he set me upon my fortress," i.e. set me in safety; Hab. 3:19. The holder of the *fortresses of a region* has also secure possession of the whole land as conqueror, whence the poetic phrase דָּרַךְ עַל־בָּמֳתֵי אָרֶץ "he walked upon the fortresses of the earth," Amos 4:13; Micah 1:3; Deu. 33:29; and figuratively עַל בָּמֳתֵי־יָם Job 9:8 "upon the fortresses of the sea;" עַל־בָּמֳתֵי־עָב Isa. 14:14, "upon the fortresses of the clouds;" used of God, as the Supreme Ruler of the world; also הִרְכִּיב עַל־בָּמֳתֵי אָרֶץ Deu. 32:13; Isa. 58:14.

(3) The ancient Hebrews [when they fell into idolatry], like many other ancient nations (see my Comment. on Isa. 65:7; and vol. ii. p. 316), regarded sacred rites performed on mountains and hills as most acceptable to the gods. On this account they offered sacrifices on them, not only to idols, but even to God himself (1 Sa. 9:12, seq.; 1 Ch. 16:29, seq.; 1 Ki. 3:4, [These passages apply only to true worship]; 2 Ki. 12:4; Isa. 36:7), and they erected there *sanctuaries* or *chapels* (בָּתֵּי הַבָּמוֹת 1 Ki. 13:32; 2 Ki. 17:29), and set there priests, and ministers of sacred rites (כֹּהֲנֵי הַבָּמוֹת 1 Ki. 12:32; 2 Ki. 17:32); and not only were the Ten Tribes so tenacious of the old [or rather corrupted] religion (see the passages already cited), but also the Jews themselves, so that even after the building of the temple by Solomon, and in spite of the law, Deu. 12 (if this be ancient [this *doubtful* expression is not to be tolerated, no believer in revelation doubts the antiquity of the Pentateuch]), they erected such sanctuaries on the mountains near Jerusalem, and there they continued to sacrifice; and the kings who in other respects were most observant of the Mosaic law until [Hezekiah and] Josiah, neither put a stop to this forbidden worship as regards the people, nor [in some cases] as regards themselves, 2 Ki. 12:4; 14:4; 15:4, 35; compare 2 Ch. 20:33; 15:17; 2 Ki. 23:8, 9, 19; Eze. 6:3; 20:29; Lev. 26:30. We read that Solomon himself offered sacrifices at such sanctuaries, 1 Ki. 3:2, 3; comp. 11:7 [but in the former case the altar and tabernacle of God were at Gibeon; the latter was mere idolatry].

(4) It very often has the same meaning as בֵּית הַבָּמָה "a sanctuary built on a mountain" to God or idols (compare No. 3), 1 Ki. 11:7; 14:23; 2 Ki. 17:9; 21:3; 23:15; and it is even applied to *any sanctuary* or fane, Jer. 7:31, compare Æthiop. ደብር: a mountain, also a convent, Germ. Hag, pr. a grove, hence a church, or temple there built. It is probable that these fanes were tents adorned with curtains (Eze. 16:16), comp. 2 Ki. 23:7; Amos 5:26, a kind of tabernacle which it appears that the Pœni and the ancient Slavi had (Diod. xx. 25. Mone, in Creuzer Symbol, v. 176).

(5) It rarely signifies a *sepulchral mound*, Greek βωμός. Eze. 43:7; compare verse 8, and the commentators on Isa. 53:9 where this signification may suitably be taken.

Note. The plural construct form is בָּמוֹתֵי, in which there is a double mark of the plural; similar to רַאֲשׁוֹתֵי 1 Sa. 26:12; compare Lehrgb. 541. The Masorites however rejected this form and substituted for it בָּמֳתֵי. Many read this *bāmŏthē*, but וֹ as being immutable, cannot be shortened into Chateph-Kametz; and some, more correctly, pronounce *bomᵒthe* for בָּמְתֵי, from the sing. בֹּמֶת (of the form בֹּשֶׁת); ת being retained in the plural, like דְּלָתוֹת, דֶּלֶת. However, I suppose that we should reject the criticism of the Masorites, and read בָּמוֹתֵי, בָּמֹתֵי.

בִּמְהָל ("son of circumcision," i.e. circumcised, for בֶּן־מְהָל; see בִּדְקַר), [*Bimhal*], pr. n. m. 1 Ch. 7:33.

בְּמוֹ see מוֹ.

בָּמוֹת ("high places"), [*Bamoth*], Nu. 21:19; more fully בָּמוֹת בַּעַל ("high places of Baal"), Nu. 22:41; Josh. 13:17, pr. n. of a town in the territory of the Moabites, situated on the river Arnon.

בֵּן (for בֶּנֶה from the root בָּנָה No. 3), const. בֶּן־ (with prefixes כְּ, בְּ, לְ without Makkeph), rarely בְּן Pro. 30:1; Deu. 25:2; Jon. 4:10; and whenever followed by the pr. n. נוּן; once בְּנִי (like אֲבִי), Gen. 49:11, and בְּנוֹ Nu. 24:3, 15. Pl. בָּנִים (as if from sing. בָּן), const. בְּנֵי.

A son (Arab. إبن; pl. بنون, const. بنو, بنى; on the Phœn. monuments very often בן; but in Aram. בַּר, ܒܪ from בְּרָא to procreate, but with pl. בְּנִין, בְּנֵי, ܒܢܝܢ). Κατ' ἐξοχὴν used of *the king's son* [*The son of God* really], Isa. 9:5; compare בֶּן־מֶלֶךְ Ps. 72:1; pl. בָּנִים sometimes used of *children* of both sexes, Gen. 3:16; 21:7; 30:1; 31:17; 32:12; Deu. 4:10; although more often there is fully expressed בָּנִים וּבָנוֹת Gen. 5:4, 7, 10, 13; 11:11, seq. In sing. a trace of the common gender is found in בֶּן־זָכָר (more correctly בֵּן זָכָר) "a male son," Jer. 20:15; compare υἱὸς ἄῤῥην, Apoc. 12:5. It belongs to poetic diction when "sons of the Grecians" is used for the Grecians; Joel 4:6, like υἷες Ἀχαιῶν, and "sons of the Æthiopians," Amos 9:7, for the Æthiopians; compare יַלְדֵי נָכְרִים Isa. 2:6,

used of foreigners; בְּנֵי אֶבְיוֹן of the poor, Ps. 72:4; and Greek δυσ·ήνων παῖδες, Il. φ'. 151. The similar condition of the father and the son is shewn everywhere by this phrase.

The name of son, like those of father and brother (see אָב, אָח), is of wide extent in Hebrew, and is variously applied. It is used—

(1) Of *a grandson* (like אָב of a grandfather), Gen. 29:5; Ezr. 5:1; compare Zec. 1:1; plur. בָּנִים grandsons, Gen. 32:1 (31:55); 31:28 (although where there is greater accuracy of speech *grandsons* are called בְּנֵי בָנִים Ex. 34:7; Pro. 13:22; 17:6); also *descendants*, as בְּנֵי יִשְׂרָאֵל Israelites; בְּנֵי יְהוּדָה, בְּנֵי לֵוִי Jews, Levites; בְּנֵי עַמּוֹן Ammonites; בְּנֵי חֵת Hittites; בְּנֵי יִשְׁמָעֵאל Ishmaelites. In the same sense is used בֵּית יְהוּדָה, בֵּית יִשְׂרָאֵל (see בַּיִת No. 8); also אִישׁ יִשַׁי (see אִישׁ 1, *g*).

(2) It is a name of age, for *boy, youth*, like the Greek παῖς; compare בַּת No. 2, Cant. 2:3; Pro. 7:7. The name of son—

(3) is applied to a *subject*, rendering obedience to a king or lord, as to a father, 2 Ki. 16:7. Hence metaph. *a son of death* is one doomed to die, and as if delivered into the dominion of death; 1 Sa. 20:31. 2 Sa. 12:5: "a son of stripes," i. q. doomed to stripes; Deu. 25:2; compare υἱὸς γεέννης, Matt. 23:15; τῆς ἀπωλείας, John 17:12. Son is applied to—

(4) *a foster son*, who is brought up like a son, Ex. 2:10; compare Acts 7:21; and *a disciple*, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of *father* (see אָב No. 5). Hence בְּנֵי הַנְּבִיאִים "sons of the prophets," for disciples of the prophets, and the schools of the prophets themselves, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7; 4:38, etc.; compare Amos 7:14. (So among the Persians, "sons of the magi," used for the disciples of the magi; among the Greeks ἰατρῶν υἱοί, ῥητόρων υἱοί, παῖδες μουσικῶν, φιλοσόφων for ἰατροί, μουσικοί, etc.; Syr. ܒܢܝ̈ ܒܪܕܝܨܢ sons, i. e. disciples of Bardesanes.) To this usage belongs the manner in which, in the book of Proverbs, the poet [inspired writer] addresses the reader, "my son," Pro. 2:1; 3:1, 21; 4:10, 20; 5:1; 6:1; 7:1; compare בַּת Ps. 45:11.

(5) Followed by a gen. *of place*, it denotes *a man there born*, or *brought up*, as "sons of Zion," Zionites, Psal. 149:2; "sons of Babylon," Eze 23:15, 17; "sons of the East," i. e. Arabs (see קֶדֶם); "sons of the province," Ezr. 2:1; "sons of a foreign country," Gen. 17:12; "son of a house," i.e. *verna* (see בַּיִת); "son of a womb," born of the same womb (see בֶּטֶן). This arises from things, which are done in any time or place, being attributed to the time or place itself (see Isa. 3:26; 8:23; Job 3:3); and countries or cities are regarded as the mothers of their particular inhabitants (see אֵם), and also nations as fathers; whence there is also said בְּנֵי עַמִּי "sons of my people," i.e. "those who are of my people" (see עַם) and בְּנֵי הָעָם of the common people, Jer. 17:19; 26:23. Used of animals, Deu. 32:14, "rams, sons of Bashan." It is also applied to things which are contained in any place, as "sons of a quiver," used of arrows, Lam. 3:13.

(6) Followed by a gen. *of time*, it denotes *a person* or *thing*, either *born* or *appearing in that time*, or as *having existed during that time*. Thus, "son of his old age," i.e born in his old age, Gen. 37:3; "son of youth," born to a young father, Ps. 127:4; "sons of bereavement," born of a bereaved mother, i. e. in exile, Isa. 49:20; "son of five hundred years," five hundred years old, Gen. 5:32; "a lamb בֶּן־שָׁנָה of the first year," Ex. 12:5. Jon. 4:10, of the ricinus שֶׁבִּן־לַיְלָה הָיָה וּבִן־לַיְלָה אָבָד "which sprung up in one night, and perished in one night;" "son of the morning," poetically of the morning star, lucifer, as if born in the morning, Isa. 14:12.

(7) Followed by a genitive denoting *virtue, vice*, or *condition of life;* it denotes *a man who has that virtue or vice*, or who *has been brought up in that condition*, as בֶּן־חַיִל "a son of strength," a hero, warrior (see חַיִל); בֶּן־בְּלִיַּעַל "son of wickedness," a wicked man; בֶּן־עַוְלָה id.; בְּנֵי שַׁחַץ "sons of pride," poetically used of wild beasts; בֶּן־עָנִי i. q. עָנִי poor, wretched, Pro. 31:5; "son of possession," i.e. possessor, heir, Gen. 15:2; "sons of pledging," i. e. hostages, 2 Ki. 14:14; compare υἱὸς τῆς ἀπειθείας, Ephes. 2:2, τέκνα ὑπακοῆς, 1 Pet. 1:14. In other figurative and poetic phrases of this kind, which are also common in other cognate languages (see Gol. v. ابن; Castell and Buxtorf v. בַּר; Jones, on Asiatic Poetry, p. 128, seq.), that is called *the son of* anything which is like it, as "sons of lightning," used of birds rivalling the lightning in swiftness, Job 5:7; or which is dependent on it, as "sons of a bow," used of arrows, Job 41:20; or which by any connection is closely joined with it, as "sons of oil," those anointed with oil, Zec. 4:14; "son of oil, or fatness," fat, fertile, etc.; compare אָב, אִישׁ, בַּעַל.

(8) The appellation of "sons of God," is given in the Old Test.—(*a*) *to angels*, Gen. 6:2, seq.; Job 1:6; 2:1; 38:7; Ps. 29:1; 89:7; either as the hosts and attendants of God (see צָבָא), or on account of a

greater likeness to the divine nature, although a body is attributed to them, Gen. loc. cit.—(*b*) *to kings* (not those of the Hebrews only, but foreign ones also, Ps. 89:28), as being the substitutes of God on earth, taught and aided by the Divine Spirit, 1 Sa. 10:6, 9; 11:6; 16:13, 14; Isaiah 11:1, 2 [Here applied to Christ]; thus also in the Greek poets, Διογενεῖς βασιλῆες. Ps. 2:7, "the Lord said to me, thou art my son, this day have I begotten thee," i.e. constituted king (compare Jer. 2:27), [Christ in resurrection is here spoken of]. Ps. 82:6, "I have said ye are gods (O kings), and every one of you children of the Most High;" 7, "but ye shall die like (common) men," etc. Ps. 89:28; 2 Sam. 7:14.—(*c*) *to men who piously worship God*, Ps. 73:15; Prov. 14:26; Deu. 14:1; specially the Israelites, although sometimes ungrateful children, Isa. 1:2; 30:1, 9; 43:6; Hos. 2:1; Jer. 3:14, 19. In sing. Israel is called "son of God," Hos. 11:1 [applied to Christ]; and the first-born and beloved, Exod. 4:22, 23; compare Jer. 31:20.—The name of son is used—

(9) of *the young of animals*, as בְּנֵי־צֹאן "sons of sheep," lambs, Ps. 114:4; בְּנִי אֲתֹנוֹ "son of his ass," i.q. עִירוֹ Gen. 49:11; "sons of a dove," i.e. young doves, Lev. 12:6; "sons of a raven," Ps. 147:9.

(10) *son* of a tree appears to be poetically used for sucker, offshoot (compare יוֹנֵק, יוֹנֶקֶת). Gen. 49:22, בֵּן פֹּרָת יוֹסֵף "Joseph (is) the son of a fruitbearing (tree)"; for בֵּן (perhaps it would be more correctly בֶּן־) seems to be put in the construct state, and פֹּרָת to be i.q. פֹּרִיָּה Isa. 17:6, "fruitbearing," sc. tree. But others take it otherwise; see פֹּרָת.

(11) [*Ben*], pr. n. m., 1 Ch. 15:18. Other compound proper names are—

(*a*) בֶּן־אוֹנִי ("son of my sorrow"), [*Ben-oni*], pr. n. given to Benjamin by his mother, Gen. 35:18.

(*b*) בֶּן־הֲדַד ("son," i.e. "worshipper of Hadad," or Adodus, the greatest deity of the Syrians; compare Macrob. Saturnal. i. 23, and pr. n. הֲדַדְעֶזֶר), [*Ben-hadad*], pr. n. of three kings of Damascene Syria; the first of whom made war with Baasha, king of the ten Tribes, 1 Ki. 15:20, seq., and 2 Ch. 16:2, seq. The second was cotemporary with Ahab; he twice besieged Samaria, and by various military achievements, he became more famous than his father, 1 Ki. 20:1, seq.; 2 Ki. 6:24, seq.; 8:7. The third, the son of Hazael, who lost most of the provinces acquired by his predecessors, 2 Ki. 13. "The palaces of Ben-hadad," i.e. of Damascus, Jer. 49:27; Am. 1:4.

[בֶּן־זוֹחֵת *Ben-zoheth*, pr. n. m. 1 Ch. 4:20.]

(*c*) בֶּן־חַיִל ("brave," "warrior"), [*Ben-hael*] pr. n. m. 2 Ch. 17:7.

(*d*) בֶּן־חָנָן ("son of one who is gracious"), [*Ben-hanan*], pr. n. m. 1 Ch. 4:20.

(*e*) בֶּן־יָמִין ("son of the right hand", i.e. of prosperity, see below בִּנְיָמִין), [*Benjamin*], pr. n. m. —(1) 1 Chron. 7:10.—(2) Ezra 10:32; Neh. 3:23. Where Benjamin the patriarch is intended, this word is always (exc. 1 Sa. 9:1 כתיב) written together, see בִּנְיָמִין.

(*f*) בְּנֵי־בְרַק ("village of the sons of Berak," or "of thunder"), [*Bene-barak*], pr. n. of a town of the tribe of Dan, Josh. 19:45.

(*g*) בְּנֵי יַעֲקָן see בְּאֵרֹת ב׳ י׳.

בֵּן Ch. id.; only in pl. בְּנִין, בְּנֵי (the place of the sing. is filled by בַּר); as, בְּנֵי גָלוּתָא those who go into exile, those who leave their country. Dan. 2:25. בְּנֵי תוֹרִין young doves, Ezra 6:9. (Syriac ܒܢ̈ plur. ܒܢܝ̈ܐ id.)

בְּנָא with suff. בְּנָהִי Ezr. 5:11, gerund לְמִבְנֵא Ezr. 5:2, 17; לְמִבְנְיָה Ezra 5:9; לִבְנֵא Ezra 5:3, 13, i.q. Heb. בָּנָה *to build*, Dan. 4:27.

Ithpeal, pass. Ezr. 4:13, 21; with an acc. of material, Ezr. 5:8.

בָּנָה fut. יִבְנֶה, with ו conv. וַיִּבֶן and six times וַיִּבְנֶה, וָאֶבְנֶה.

(1) to build, to erect, as a house, a temple, a city, walls, defences, Ezr. 4:2; an altar, Gen. 8:20; a fane, Jer. 7:31; the deck of a ship, Eze. 27:5; once apparently of the foundation of a house, 1 Ki. 6:1; where וַיִּבֶן; 2 Ch. 3:1, is not ill explained וַיָּחֶל לִבְנוֹת. (Arab. بنا, Aram. ܒܢܐ, בְּנָא id. Comp. אֶבֶן and אָמַן.) The material *of* which anything is built is commonly put in accus. 1 Ki. 18:32, וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ "and he built the stones into an altar," i.e. erected an altar out of them. (Comp. Lehrgb. p. 813.) Ex. 20:25; Deut. 27:6; 1 Ki. 15:22; more rarely with the prefix בְּ ibid. fin. Constr. also—(*a*) with an acc. of place *on* which one builds (Germ. etwas bebauen). 1 Ki. 6:15; 16:24.—(*b*) with an acc. of person, and it signifies *to build a house for any one*, i.e. to give him a stable abode; and figuratively, to cause him to prosper; (as to another sense of the phrase, see No. 3). Jer. 24:6, "I will bring them back into this land, וּבְנִיתִים וְלֹא אֶהֱרֹס וּנְטַעְתִּים וְלֹא אֶתּוֹשׁ and I will build them up and not pull them down, I will plant and will not root up," i.e. "I will give them a fixed abode and cause them to prosper." Jer. 31:4; 33:7; 42:10; Ps. 28:5. (Arab. بنا to benefit any

one.)—(*c*) followed by בְּ, be occupied in building any thing, *an etwas bauen*. Neh. 4:4, 11; Zec. 6:15. Compare בְּ A, 2,—(*d*), followed by עַל for, to obstruct. Lam. 3:5, "(God) hath builded against me," obstructed me, i. e. shut up my way on every side, so that I cannot go out, comp. גָּדַר verses 7, 9.—Figuratively, *to form* a person, Gen. 2:22.

(2) *to restore, rebuild* (a ruined house or city), Am. 9:14. Psa. 122:3, "O Jerusalem, rebuilt!" Psa. 147:2; Josh. 6:26; 1 Ki. 16:34; 2 Ki. 14:22. Comp. בָּנָה חֳרָבוֹת under חָרְבָּה. Used of the fortification of a city, 1 Ki. 15:17.

(3) בָּנָה בַיִת לְ *to build a house for any one* is equivalent to, to give him offspring and descendants (see בַּיִת No. 8, and Niphal No. 3). House is by a common Eastern metaphor applied to family and children, and he who begets children is said to build a house. Hence בֵּן *a son*, so called from the idea of building, i.e. begetting. The same metaphor is carried out in Plaut. Mostell. i. 2, 37.

Niphal—(1) pass. Kal No. 1, *to be built*, Nu. 13:22; Deu. 13:17; with an acc. of material, 1 Ki. 6:7. Men are said *to be built*, when set in a fixed abode and in prosperity (see Kal No.1, *b*), Jer. 12:16; Mal. 3:15; Job 22:23. As to another metaphor, see No. 3.

(2) pass. Kal No. 2, *to be rebuilt*, Isa. 44:28.

(3) *a woman* is said *to be built*, if her house is built, i. e. when she has offspring (see Kal No. 3). Gen.16:2, אוּלַי אִבָּנֶה מִמֶּנָּה "perhaps I may be built by her," i. e. I may have children by the aid of this handmaid. Gen. 30:3.

Derived nouns are, בֵּן, בַּת, בִּנְיָה, בִּנְיָן, מִבְנֶה, תַּבְנִית, as well as many proper names, as בָּנִי, בִּנּוּי, בְּנָיָה, בְּנָיָהוּ, יִבְנֶה, יִבְנְאֵל, יִבְנְיָה, מְבֻנַּי.

בִּנּוּי ("building"), [*Binnui*], pr. n. m., of frequent use after the exile—(1) Neh. 7:15; compare Ezr. 2:10.—(2) Ezr. 10:30, 38.—(3) Ezr. 8:33.—(4) Neh. 3:24; 10:10; 12:8.

בָּנוֹת daughters, see בַּת.

בָּנִי ("built"), [*Bani*], pr. n.—(1) a man, one of David's heroes, 2 Sa. 23:36.—(2) 1 Chr. 6:31.—(3) 1 Ch. 9:4 קרי.—(4) Neh. 3:17; 9:4, 5; 10:14; 11:22.—(5) see בִּנּוּי No.1.—(6) Ezr. 10:29, 34, 38; Neh. 8:7; 10:15.

בֻּנִּי ("built," verbal of Pual), [*Bunni*], pr. n. m. Neh. 9:4; 10:16; compare בִּנּוּי Neh. 11:15.

בְּנָיָה ("whom Jehovah has built," see the root No. 1, *b*), [*Benaiah*], pr. n. m.—(1) 1 Ch. 4:36.—(2) 2 Ch. 20:14.—(3) Ezr. 10:25, 30, 35, 43.—(4) see the following name, No. 3, 5.

בְּנָיָהוּ (i.q. בְּנָיָה), [*Benaiah*], pr.n. m.—(1) 1 Ch 15:24; 16:5.—(2) 1 Ch. 27:34.—(3) 2 Sam. 8:18; 23:20, 22.—(4) 1 Ch. 15:18, 20; 16:5.—(5) 2 Sa 23:30; comp. 1 Ch. 11:31; 27:14.—(6) 2 Chr. 31:13.—(7) Eze. 11:1.

בִּנְיָה f. *building*, Eze. 41:13. Root בָּנָה. Compare בִּנְיָן.

בִּנְיָמִין ("son of the right hand," i. e. of good fortune, as if Felix, see יָמִין No. 4), pr.n. of *Benjamin*, the patriarch, the youngest son of Jacob and Rachel. The ancestor of the tribe of the same name (בְּנֵי בִנְיָמִין Nu.1:36; מַטֵּה ב׳ Josh. 21:4, 17; and simply בִּנְיָמִין m. Jud. 20:39, 40), whose territory (אֶרֶץ בִּנְיָמִין Jer. 1:1) is described as nearly in the middle of the land on this side Jordan, Josh. 18:21, seq. The warlike disposition of this tribe is signified, Gen. 49:27.—שַׁעַר בִּנְיָמִין is a gate of Jerusalem, on the north side of the walls, Jer. 37:13; 38:7; Zec. 14:10; prob. the same which is called elsewhere "the gate of Ephraim," comp. Thes. page 141, A, and Faber's Archæologie, p. 533. LXX. Βενιαμίν. This word, whenever it denotes the patriarch, is written in one (see בֶּן־יָמִין); but the Gentile noun is written separately בֶּן־יְמִינִי (comp. Lehrg. 515) 1 Sa. 9:21; Ps. 7:1, *Benjamite*, with the art. בֶּן־הַיְמִינִי (like בֵּית הַשִּׁמְשִׁי) Jud. 3:15; 2 Sa. 16:11. Plur. בְּנֵי יְמִינִי Jud. 19:16. Ellipt. אִישׁ יְמִינִי for אִישׁ בֶּן־יְמִינִי 1 Sam. 9:1; 2 Sam. 20:1, and אֶרֶץ יְמִינִי 1 Sa. 9:4 (like the Arab. بَكْرِى Becrite, for Abubecrite, from ابو بكر).

בִּנְיָן m.—(1) *building*, Eze. 41:12.—(2) *a wall* Eze. 40:5. (Syr. ܒܢܝܢܐ building, Arab. بُنْيَان id.)

בִּנְיָן Ch. i. q. Heb. No.1, Ezr. 5:4.

בְּנִינוּ ("our son," from the segolate form בְּנִי Gen. 49:11), [*Beninu*], pr. n. m. Neh. 10:14.

בְּנַס Ch. to be angry, indignant, Dan. 2:12. Often found in Targ.

בִּנְעָא (according to John Simonis, i. q. נִבְעָה "a gushing forth"), [*Binea*], pr. n. m. 1 Chr. 9:43, and בִּנְעָה id. 8:37.

בְּסוֹדְיָה ("in the familiar acquaintance of Jehovah" = "a friend of God"), [*Besodeiah*], pr. n. m. Neh. 3:6.

בֵּסַי [*Besai*], pr. n. m. Ezra 2:49; Neh. 7:52 perhaps i.q. בֵּצַי, and the Persic باز a sword. ["Perhaps, Sanscr. *bigaya*, victory; also, pr. n. Bohlen."]

בָּסַס a spurious root, see בּוּס Hithpolel.

בָּסַר a root not used in Hebrew; prob. *to be sour*, ſauer ſeyn i.q. שָׂאַר. Hence Arab. بسر to do any thing too soon, to put on a sour countenance, ein ſaueres Geſicht machen. Hence—

בֹּסֶר with suff. בִּסְרוֹ Job 15:33, and—

בֹּסֶר m. collect. *sour and unripe grapes*, Isa. 18:5; Jer. 31:29, 30; Eze. 18:2. It differs from בְּאֻשִׁים *labruscæ*, wild grapes, see that word; LXX. ὄμφαξ. (Ch. בּוּסְרָא id. Syr. ܒܣܪܐ sour grapes.)

[**בְּעָא** see after בָּעָה.]

בָּעַד a root not used in Hebrew. Arab. بعد to be distant, remote; Æth. pr. to be another, different; hence pret. A. trans. በዐደ: to change, to exchange, ተበዐደ: to become other, ባዕድ: and ባዕድ: other, different. It appears in Hebrew to have denoted to be *without* any thing (opp. to within it) to be *near* it, *by* it. Hence—

בְּעַד & **בַּעַד** (comp. No. 2), with suff. בַּעֲדִי and בַּעֲדֵנִי Ps. 139:11, בַּעֲדוֹ, בַּעַדְךָ, in pause בַּעֲדֶךָ, בַּעֲדוֹ, בַּעֲדֵנוּ, once בַּעֲדֵינוּ Am. 9:10, בַּעַדְכֶם, בַּעֲדָם pr. subst. but from the usage of the language, a prep. denoting any kind of *nearness*.—(1) *by, near;* 1 Sa. 4:18, בְּעַד יַד הַשַּׁעַר "by the side of the gate," and metaph. *because of* (comp. אֶל A, 7); Pro. 6:26, בְּעַד אִשָּׁה זוֹנָה עַד־כִּכַּר לָחֶם "because of a harlot (he comes) to a morsel of bread."

(2) *behind, after* (Arab. بعد, بعد after, used of time). Gen. 7:16, וַיִּסְגֹּר יְהוָֹה בַּעֲדוֹ "and Jehovah shut up after him;" Jud. 3:22; Am. 9:10, לֹא תַגִּישׁ וְתַקְדִּים בַּעֲדֵינוּ הָרָעָה "evil will not come near us, and fall upon us behind us;" 2 Ki. 1:2; 2 Sam. 20:21, בְּעַד הַחוֹמָה prob. for מִבַּעַד הַחוֹמָה "from behind the wall." מִבַּעַד לְ i.q. בַּעַד (like מִתַּחַת לְ i.q. תַּחַת). Cant. 4:1, "thine eyes are like dove's eyes מִבַּעַד לְצַמָּתֵךְ behind thy vail" (not, dazwiſchen hervor, from behind, as in 2nd [Germ.] ed. and in Winer, which would be מִבַּעַד צ׳), verse 3, 6, 7.

(3) *round about;* Psal. 139:11, וְלַיְלָה אוֹר בַּעֲדֵנוּ "the night is light around me," Job 1:10; 3:23; Lam. 3:7, גָּדַר בַּעֲדִי "he has obstructed the way around me" so that I cannot go out. In this signification it is joined—(*a*) with verbs of shutting, as סָגַר בְּעַד פ to shut up any thing (pr. to shut around, einſchließen), 1 Sa. 1:6; עָצַר בְּעַד Gen. 20:18; חָתַם בְּעַד to shut with a seal, seal up, einſiegeln, Job 9:7; comp. Jon. 2:6.—(*b*) with a verb of protecting, הֵגֵן בְּעַד pr. to fortify around any one, to surround with a bulwark, Ps. 3:4; Zec. 12:8.

(4) *between* (two things), *into, among*, zwiſchen (etwas) hinein, Joel 2:8; durch (etwas) hin, as בְּעַד הַחַלּוֹן with a verb of coming, Joel 2:9; looking out, Gen. 26:8; Jud. 5:28. Metaph.—

(5) *pro, for* (from the sense of exchanging, see Æth.) 1 Sam. 7:9; 2 Sam. 20:21, e.g. to supplicate (see הִתְפַּלֵּל), to make atonement (see כִּפֶּר), to consult an oracle (Jer. 21:2; Isa. 8:19), to bribe a judge (Job 6:22) *for* any one; Job 2:4, עוֹר בְּעַד עוֹר "skin for skin" (see עוֹר).

בָּעָה fut. יִבְעֶה—(1) pr. TO MAKE TO SWELL, TO CAUSE WATER TO SWELL AND BOIL; Isa. 64:1, מַיִם תִּבְעֶה אֵשׁ as "the fire maketh the water to boil." (To this answers the Arab. بغا used of a wound swelling up, Ch. בְּעָא to boil up. As to the kindred root נָבַע, בּוּעַ see בּוּעַ.) From the idea of swelling and heat the Arabs derive the metaphoric sense of absorbing, also that of ardently desiring and longing; and so also in Hebrew—

(2) *to seek, to ask, to inquire for*. (Aram. בְּעָא, ܒܥܐ). Isa. 21:12 (twice).

Niphal—(1) pass. of Kal No. 1, *to be swollen up, to swell up*, and hence *to be prominent*. Isa. 30:13, כְּפֶרֶץ נֹפֵל נִבְעֶה בְּחוֹמָה נִשְׂגָּבָה "as a breach ready to fall, swelling out in a high wall."

(2) pass. of Kal No. 2, *to be sought, sought out*, Obad. 6.

Derivatives, בְּעִי and בְּי (for בְּעִי).

בְּעָא fut. יִבְעֵא Ch.—(1) *to seek*, with an acc. (in Targg. often for the Heb. בִּקֵּשׁ) Dan. 2:13; 6:5.—

(2) *to ask, to request* from any one; followed by מִן Dan. 2:16; קֳדָם Dan. 6:12, and מִן קֳדָם Dan. 2:18; בְּעָא בָעוּ to ask a petition, Dan. 6:8. Hence—

בָּעוּ f. Ch. *petition, prayer*, Dan. 6:8, 14.

בְּעוֹר ("torch," "lamp"), [*Beor*], pr.n.—(1) of the father of Balaam, Nu. 22:5; Deu. 23:5. LXX. Βεώρ, Βαιώρ, 2 Pet. 2:15, Βοσόρ.—(2) the father of Bela, king of the Edomites, Gen. 36:32; 1 Ch. 1:43.

בָּעַז an unused root. Arab. بغز to be nimble, fleet.

בֹּעַז ("fleetness"), pr.n. *Boaz.*—(1) a Bethlehemite, who married Ruth, Ru. 2:1, seq.—(2) of a pillar erected before the temple of Solomon, so called from either the architect, or if perhaps it were an ἀνάθημα, from the donor, 1 Ki. 7:21; 2 Ch. 3:17.

בָּעַט fut. יִבְעַט—(1) TO TREAD, TO TRAMPLE DOWN (Ch. Peal and Pael, id., Syr. ܒܥܛܐ treading down, leaping; compare the remarks under the root בוס). Metaph. TO CONTEMN, TO NEGLECT (comp. Pro. 27:7), 1 Sa. 2:29, לָמָּה תִבְעֲטוּ בְּזִבְחִי וּבְמִנְחָתִי אֲשֶׁר צִוִּיתִי "why will ye neglect my sacrifices and offerings which I have commanded?" LXX. ἐπέβλεψας. Vulg. "*quare calce abjecistis victimam meam et munera mea?*"

(2) *to kick, to kick backward*, applied to the contumacy of men against God, Deu. 32:15.

בְּעִי m. (root בָּעָה) *prayer, entreaty*, Job 30:24, לֹא בְעִי יִשְׁלַח יָד "prayers avail nothing, when God stretches out the hand;" I regard בְּ in the word בְּעִי, as radical, and I render the other hemistich "nor in his destruction (i. e. sent by God) does outcry profit them."

בְּעִיר m., *cattle, beasts*, so called from their depasturing, (from the root בָּעַר No. 1; compare אָרָה No. 2). Used in the sing. collectively, like the Latin *pecus, pecoris*, of all kinds of cattle, Ex. 22:4; Num. 20:4, 8, 11; Ps. 78:48; specially of beasts of burden, Gen. 45:17. (Syr. ܒܥܝܪܐ with Ribbui, the pl. mark; Arab. بَعِير id.)

בָּעַל fut. יִבְעַל—(1) TO HAVE DOMINION OVER, TO POSSESS (Æthiop. በዐለ: to possess much, to be rich; ብዑል: rich). Isa. 26:13, בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ "lords besides thee have possessed us;" followed by לְ 1 Ch. 4:22.

(2) *to take a wife*, like ملك to have dominion over, to take a wife (Arab. بعل, Syr. ܒܥܠ id.). Deu. 21:13; 24:1; Mal. 2:11; Isa. 62:5; part. act. בֹּעֲלַיִךְ plur. majest. thy husband, Isa. 54:5; part. בְּעוּלָה ibid. 1 and בְּעוּלַת בַּעַל she who is married, married to a husband, Gen. 20:3; Deu. 22:22; metaph. used of a land once desolate, now re-inhabited, Isa. 62:4.

(3) בָּעַל בְּ prob. *to loathe, to reject;* Jer. 3:14, שׁוּבוּ בָנִים שׁוֹבָבִים ··· כִּי אָנֹכִי בָּעַלְתִּי בָכֶם "turn, O ye rebellious children ... for I have rejected you;" Jer. 31:32, "they brake my covenant וְאָנֹכִי בָּעַלְתִּי בָם and I rejected them;" LXX. κἀγὼ ἠμέλησα αὐτῶν (compare Hebr. 8:9); so also Syr., Abulwalid, and other ancient interpreters; see Pococke ad Port. Mosis, p. 5—10; and compare Arab. بَعِلَ followed by ب to fear, to loathe. In chap. 31, the common signification may do, if it be rendered "although (וְאָנֹכִי) I was their lord," but it gives a harsh sense; and what weighs with me more, the signification of loathing is not foreign to the primary power of the verb. For there are also other verbs, in which the sense of subduing, being high over, ruling, is applied to the signification of *looking down upon, despising, contemning*, as ابس to subdue, followed by ب to despise; خبق V. to be high; Conj. I. to look down upon, to contemn.

NIPHAL, *to become the wife of*, Pro. 30:23; metaph. Isa. 62:4.

[Derivatives בַּעַל—בְּעָלְיָה, בַּעֲלַת.]

בַּעַל with suff. בַּעְלִי, בַּעְלָהּ; pl. בְּעָלִים, const. בַּעֲלֵי; with suff. 3 sing. בְּעָלָיו Ex. 21:29, 34, 36; 22:10—14; Eccl. 5:12; and בְּעָלֶיהָ Job 31:39; Eccl. 7:12; sometimes used for the singular (like אֲדֹנָיו his lord, compare Lehrgb. 663); but with suff. 3 pl. בַּעֲלֵיהֶן Est. 1:17, 20, as a plural.

(1) *lord, master, possessor, owner* (["frequent in the Phœnician dialect; see Monumen. Phœn. p. 348"], Aram. בְּעֵל, בַּעַל, ܒܥܠܐ id.; Arab. بَعْل in the idiom of Arabia Felix, lord, master, elsewhere husband; Æthiop. በዐል: compare also Sansc. *pàla*, lord [according to Lee, *Bala*]). Used of the master and owner of a house, Ex. 22:7; Jud. 19:22; of a field, Job 31:39; an ox, Ex. 21:28; Isa. 1:3; of money lent, i. e. a creditor, Deut. 15:2; of the master of a family, Lev. 21:4; בַּעֲלֵי גוֹיִם "lords of the nations," Isa. 16:8, said of the Assyrians, the conquerors of the nations; according to others, of their princes.

(2) *a husband* (Arab., Syr., Ch., id. ["compare Sansc. *pati*, lord, also husband"]), Ex. 21:22; 2 Sa. 11:26; בַּעַל אִשָּׁה one who has a wife, Ex. 21:3; בַּעַל נְעוּרִים a husband to whom a wife was married in his youth, Joel 1:8. i. q. κουρίδιος πόσις, Il. v. 414.

(3) *lords of a city*, a name given to the inhabitants; בַּעֲלֵי יְרִיחוֹ Josh. 24:11; בַּעֲלֵי שְׁכֶם Jud. 9:2, seq.; בַּעֲלֵי יָבֵישׁ גִּלְעָד 2 Sa. 21:12; who also are called in 2 Sa. 2:4, 5, אַנְשֵׁי י׳ ג׳. Some moderns incorrectly render it *princes, nobles*, led perhaps into this mistake by the words, Jud. 9:51, כָּל־הָאֲנָשִׁים וְהַנָּשִׁים וְכֹל בַּעֲלֵי הָעִיר, where also LXX. πάντες οἱ ἡγούμενοι τῆς πόλεως. But it should be rendered "all the men and women, and all they of the city," the latter again comprehending the former.

(4) *lord* or possessor *of a thing*, is often applied to him to whom that quality belongs; a common circumlocution for adjectives is thus formed in the Hebrew (see אִישׁ No. 1, *k*, אָב No. 8), as אַיִל בַּעַל הַקְּרָנַיִם a two-horned ram, Dan. 8:6, 20; בַּעַל כְּנָפַיִם winged

poetically used of a bird, Ecc. 10:20; אִישׁ בַּעַל שֵׂעָר a hairy man, 2 Ki. 1:8; בַּעַל הַחֲלֹמוֹת a dreamer, one who has dreams, Gen. 37:19; בַּעַל דְּבָרִים one who has forensic causes, Ex. 24:14; comp. Isa. 50:8; "masters of my covenant, of my oath," joined in league with me, Gen. 14:13; Neh. 6:18; בַּעַל הַלָּשׁוֹן master of tongue, charmer, Ecc. 10:11; בַּעַל נֶפֶשׁ greedy, Pro. 23:2; compare 29:22. Pro. 16:22, מְקוֹר חַיִּים שֵׂכֶל בְּעָלָיו "prudence is a fountain of life to its owner," i.e. to him who is endowed with it; Pro. 1:19; 17:8; Ecc. 8:8, לֹא יְמַלֵּט רֶשַׁע אֶת־בְּעָלָיו "wickedness does not deliver its owner," i.e. the wicked person; Ecc. 7:12; Prov. 3:27, אַל־תִּמְנַע־טוֹב מִבְּעָלָיו "withhold no good from its owner," from him to whom it is due, to whom it belongs, i. e. the needy.

(5) With art. הַבַּעַל; with pref. בַּבַּעַל, לַבַּעַל *Baal*, i.e. *Lord; κατ' ἐξοχήν*, the name of an idol of the Phœnicians, especially of the Tyrians: it was their domestic and principal deity, also worshipped with great devotion together with Astarte, by the Hebrews, especially in Samaria (see עַשְׁתֹּרֶת, אֲשֵׁרָה), Jud. 6:25, seq.; 2 Ki. 10:18, seq. Hence בֵּית הַבַּעַל the temple of Baal, 1 Ki. 16:32; נְבִיאֵי הַבַּעַל prophets of Baal, 1 Ki. 18:22, 25; שְׁאָר הַבַּעַל remains of the worship of Baal, Zeph. 1:4; pl. הַבְּעָלִים statues of Baal, Jud. 2:11; 3:7; 8:33; 10:10; 1 Sa. 7:4; 12:10, etc. The worship of this God by the Phœnicians and Pœni is shewn amongst other things by the Phœnician proper names, as אֶתְבַּעַל (which see), *Jerombalus* (יְרֻבַּעַל), and by those of the Pœni, as *Hannibal* (חַנִּבַּעַל "grace of Baal"), *Hasdrubal* (עֲזְרוּבַעַל "aid of Baal"), *Muthumballes* (מְתוּבַעַל "man of Baal"), etc. Amongst the Babylonians the same deity was called in the Aramæan manner בֵּל *Belus* (see that word) for בְּעַל; amongst the Tyrians themselves his full name appears to have been מַלְקֶרֶת בַּעַל צֹר (Inscr. Melit. Bilingu.) *Malkereth* (i.e. "king of the city," for מֶלֶךְ קֶרֶת), *lord of Tyre;* the Greeks, from some supposed resemblance of emblems, constantly called him (see the cited inscription) Hercules, Hercules Tyrius; see my more full remarks in Germ. Encyclopædia, vol. viii. p. 397, seq., arts. *Baal, Bel, Belus.* Many suppose (see Münter, Religion der Babylonier, p. 16, seqq.; [" Movers' Phönizier, i. p. 169, seq."]) that the sun itself was worshipped under this name; but that it was not this luminary but *the planet Jupiter*, as the ruler and giver of good fortune, that is to be understood by this name, I have sought to shew by many arguments in my Comment. on Isa. vol. ii. p. 335, seq., and in Encyclop. l. l. p. 398, seq.; this is acceded to by Rosenmüller, Bibl. Alterthumskunde, i. ii. p. 11, *et passim* [" Yet I would not deny that בַּעַל with certain attributes, as בַּעַל חַמָּן (see חַמָּן) is also referred to the sun']. From particular cities devoted to his worship he received particular epithets; such as—(*a*) בַּעַל בְּרִית [*Baal-berith*], lord and guardian of covenants, worshipped by the Shechemites, Jud. 8:33; 9:4; compare 46, as if Ζεὺς ὅρκιος, or *Deus fidius* [" According to Movers loc. cit. ' Baal in covenant with the idolaters of Israel' "].—(*b*) בַּעַל זְבוּב [*Baal-zebub*], worshipped by the Philistines of Ekron, as if the fly-destroyer, like Ζεὺς Ἀπόμυιος of Elis (Pausan. v. 14, § 2), and *Myiagrus deus* of the Romans (Solin. Polyhist. c. 1), 2 Ki. 1:2.—(*c*) בַּעַל פְּעוֹר [*Baal-peor*] of the Moabites; see פְּעוֹר.

(6) Inasmuch as it denotes the possessor of a thing, it is applied also to *the place which has any thing*, i. e. *in which any thing is and is found*, and it is of the same power as בַּיִת No. 5. So in the proper names of towns.

(*a*) בַּעַל 1 Ch. 4:33; [*Baal*], perhaps the same town as בַּעֲלַת בְּאֵר ("having a well"), on the borders of the tribe of Simeon. Josh. 19:8.

(*b*) בַּעַל גָּד [*Baal-Gad*], so called from the worship of Gad (i. e. "Fortune"), situated at the foot of Hermon near the source of the Jordan, prob. i. q. בַּעַל חֶרְמוֹן letter *e*. It is a great mistake to suppose, as some do, that this city is to be sought for where the remarkable ruins of the city of Baalbec or Heliopolis stand; as to which see Thes. p. 225.

(*c*) בַּעַל הָמוֹן [*Baal-hamon*], ("place of a multitude," i. q. בַּעַל אָמוֹן sacred to Jupiter Ammon), a town near which Solomon had a vineyard, Canticles 8:11. The town of Βελαμών (Alexand. Βαλαμών), situated in Samaria, is mentioned Judith 8:3.

(*d*) בַּעַל חָצוֹר [*Baal-hazor*], ("having a village"), a town or village near the tribe of Ephraim, 2 Sam. 13:23; perhaps i. q. חָצוֹר Neh. 11:33, in the tribe of Benjamin.

(*e*) בַּעַל חֶרְמוֹן [*Baal-hermon*], a town with a mountain near it, at the foot of Hermon, 1 Ch. 5:23; Jud. 3:3; compare letter *b*.

(*f*) בַּעַל מְעוֹן [*Baal-meon*], ("place of habitation"), see בֵּית בַּעַל מְעוֹן p. CXVII, A.

(*g*) בַּעַל פְּרָצִים [*Baal-perazim*], ("place of breaches"), a place or village near the valley of Rephaim, 2 Sam. 5:20; 1 Ch. 14:11; compare Isa. 28:21.

(*h*) בַּעַל צְפוֹן [*Baal-zephon*], ("place of Typhon," or, "sacred to Typhon"), a town of the Egyptians near the Red Sea, Exod. 14:2, 9; Nu. 33:7 The name suits very well the site of this city in the uncultivated places between the Nile and the Red Sea, which were regarded as the abode of Typhon or the

evil demon of the Egyptians. See Creuzer, in Comment. on Herodotus, i. § 22; Symbol. i. 317, seq.

(*i*) בַּעַל שָׁלִשָׁה [*Baal-shalishah*], 2 Ki. 4:42, the name of a town, probably situated in the region of שָׁלִשָׁה near the mountains of Ephraim (1 Sa. 9:4).

(*k*) בַּעַל תָּמָר [*Baal-tamar*], ("place of palm trees"), Jud. 20:33.

(*l*) בַּעֲלֵי יְהוּדָה ("citizens of Judah"), 2 Sa. 6:2; a town which is elsewhere called בַּעֲלָה ("city"), and Kirjath-Jearim, compare 1 Ch. 13:6; see בַּעֲלָה No. 2, *a*.

(7) proper names of men are—

(*a*) בַּעַל [*Baal*]—(α) 1 Ch. 5:5.—(β) 8:30; 9:36.

(*b*) בַּעַל חָנָן [*Baal-hanan*], ("lord of benignity"), pr.n.—(*a*) of a king of the Edomites, Gen. 36:38; 1 Ch. 1:49;—(β) of a royal officer, 1 Ch. 27:28.

בְּעֵל Chald. i. q. Hebr. בַּעַל lord, master. As to בְּעֵל טְעֵם see טְעֵם. From this form is contracted בֵּל which see.

בַּעֲלָה [root בַּעַל], f.—(1) *mistress;* בַּעֲלַת הַבַּיִת 1 Ki. 17:17. Metaph. *possessed of, endued with any thing;* בַּעֲלַת־אוֹב having a familiar spirit (see אוֹב); בַּעֲלַת כְּשָׁפִים "a sorceress," Nah. 3:4.

(2) collect. *civitas* i. q. בְּעָלִים cives (see בַּעַל No. 3), like בַּת daughter, for בָּנִים. I thus explain [*Baalah*], the pr. n. of two cities, of which one—(*a*) was situated in the northern part of the tribe of Judah (Josh. 15:9; 1 Ch. 13:6), called also בַּעֲלֵי יְהוּדָה ("inhabitants of Judah," see בַּעַל No. 6 letter *l*), קִרְיַת יְעָרִים (which see) and קִרְיַת־בַּעַל; and it appears to have given its name to Mount *Baalah* (Josh. 15:11) in the same region, but situated nearer to the sea.—(*b*) another, situated in the southern part of the same tribe, Josh. 15:29; and it appears to be the same which is elsewhere called בָּלָה Josh. 19:3, and בִּלְהָה 1 Ch. 4:29, and is attributed to the Simeonites; comp. בַּעַל No. 6, *a*.

בְּעָלוֹת (*civitates*, see בַּעֲלָה No. 2) [*Bealoth*, "*in Aloth*"], pr. n. of a town in the south of Judah, Josh. 15:24; different from בַּעֲלָה verses 9, 29.

בְּעֶלְיָדָע ("whom the Lord has known and cares for," compare יְהוֹיָדָע), [*Beeliadah*], pr. n. of a son of David, 1 Ch. 14:7; called 2 Sa. 5:16 אֶלְיָדָע ("God knoweth").

בְּעַלְיָה ("whom Jehovah rules"), [*Bealiah*], pr. n. m. 1 Ch. 12:5.

בַּעֲלִיס (i. q. בֶּן עֲלִיס "son of exultation," see בָּרְקַר), [*Baalis*], pr. n. of a king of the Ammonites, Jer. 40:14. Some copies with Josephus (Arch. ix. 3) read בעלים.

בַּעֲלָת (*civitas*, i. q. בַּעֲלָה No. 2, of the form זִמְרָת, עֶזְרָת), [*Baalath*], a town of the tribe of Dan, Josh. 19:44; rebuilt or fortified by Solomon, 1 Ki. 9:18; 2 Ch. 8:6.

בַּעֲלַת־בְּאֵר see בַּעַל No. 6, *a*.

[**בְּעֹן** pr. n. of a city beyond Jordan, Nu. 32:3]

בַּעֲנָא (i. q. בֶּן עֲנָא "son of affliction"=עָנִי), [*Baanah*], pr. n. m.—(1) 1 Ki. 4:12.—(2) 1 Ki. 4:16.—(3) Neh. 3:4.

בַּעֲנָה (id.), [*Baanah*], pr. n. m.—(1) 2 Sa. 4:2.—(2) 2 Sa. 23:29; 1 Ch. 11:30.—(3) Ezr. 2:2; Neh. 7:7; 10:28.

בָּעַר fut. יִבְעַר—(1) pr. TO FEED UPON, TO EAT UP, TO CONSUME, see PIEL and HIPHIL No. 1, and בְּעִיר cattle, so called from depasturing (Syr. ܒܥܰܪ to glean, to gather a bundle; ܒܽܥܳܪܳܐ gleaning, gathered bundle).

(2) Specially, *to consume with fire* (comp. אָכַל No. 2), *to burn up* (Ch. בְּעַר to burn; PAEL, to kindle). Psa. 83:15, כְּאֵשׁ תִּבְעַר יָעַר "as the fire burneth a wood;" commonly followed by בְּ Job 1:16, "the fire of God fell from heaven, וַתִּבְעַר בַּצֹּאן וּבַנְּעָרִים and burned up the sheep and the young men." Num. 11:3; Ps. 106:18; Isa. 42:25; Jer. 44:6; Lam. 2:3; also, *to kindle*, Isa. 30:33. Elsewhere, intrans.—(*a*) *to be consumed with fire*, Ex. 3:3; Isa. 1:31; 9:17.—(*b*) *to burn* as fire, Jer. 20:9; pitch, Isa. 34:9; a coal, Eze. 1:13; applied to anger, Isa. 30:27; Psa. 79:5; 89:47.—(*c*) *to be kindled.* Hosea 7:4, "like an oven בֹּעֵרָה מֵאֹפֶה kindled by the baker;" also, *to kindle up* as a coal, Ps. 18:9; and metaph anger, Ps. 2:12; Est. 1:12.

(3) denom. from בְּעִיר *to be brutish*, Jer. 10:8. Part. בֹּעֲרִים *brutish* men, Psa. 94:8; *fierce*, Eze 21:36.

NIPHAL, *to become brutish*, Jer. 10:14, 21; 51:17. Isaiah 19:11, עֵצָה נִבְעָרָה "counsel is become brutish."

PIEL בִּעֵר inf. בָּעֵר fut. יְבַעֵר.

(1) *to depasture* a field, a vineyard, Isa. 3:14; 5:5; followed by בְּ Ex. 22:4.

(2) i. q. Kal No. 2, *to kindle*, as fire, Exod. 35:3; wood, Lev. 6:5; also, *to burn, to consume*, Neh. 10:35; Isa. 44:15; 40:16; בִּעֵר אֵשׁ בְּ to set fire to any thing, Eze. 39:9, 10.

(3) *to take away, to remove, to exterminate.* 1 Ki. 22:47, "and the remnant of the Sodomites בִּעֵר מִן־הָאָרֶץ he removed from the land." Deu. 26:13, 14; 2 Sa. 4:11; 2 Ki. 23:24; 2 Ch. 19:3. The customary phrase in Deuteronomy, when the punishment of death is commanded, is this, בִּעַרְתָּ הָרָע מִקִּרְבֶּךָ "thou shalt take away this wickedness from amongst you," Deu. 13:6; 17:7; 19:19; 21:21; 22:21, 24; 24:7; or מִיִּשְׂרָאֵל Deu. 17:12; 22:22; compare Jud. 20:13. (As to the synonymous phrases of Exodus, Leviticus, and Numbers, see the root כָּרַת). Isa. 6:13, "yet a tenth part shall remain in the land, וְשָׁבָה וְהָיְתָה לְבָעֵר and this shall again be exterminated." Nu. 24:22, יִהְיֶה לְבָעֵר קָיִן "the Kenites shall be exterminated." Isa. 4:4, "when the Lord shall have washed away the filth of the daughters of Zion ... בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בָּעֵר with the spirit of judgment and with the spirit of extermination," i.e. by judging and exterminating the wicked by his spirit, or his divine power. Constr. also followed by אַחֲרֵי, as implying that one who exterminates and expels another, follows and pursues after him. 1 Ki. 14:10, וּבִעַרְתִּי אַחֲרֵי בֵית־יָרָבְעָם כַּאֲשֶׁר יְבַעֵר הַגָּלָל "and I will exterminate the house of Jeroboam, as dung is cast out." 1 Ki. 21:21.

Pual, *to be kindled*, of a furnace, Jer. 36:22.

Hiphil—(1) *to depasture*, i. q. Piel No. 1, Ex. 22:5.

(2) i. q. Piel No. 2, *to kindle*, Ex. 22:6; *to burn, to burn up*, with an acc. Eze. 5:2; Jud. 15:5. With the addition of בָּאֵשׁ 2 Ch. 28:3; הִבְעִיר אֵשׁ בְּ to put fire to any thing, Jud. 15:5, init.

(3) i. q. Piel No. 3, to remove, to exterminate, followed by אַחֲרֵי 1 Ki. 16:3.

Derived nouns, besides the three which follow immediately, are בְּעִיר, תַּבְעֵרָה and pr. n. בְּעוֹר.

בַּעַר m. pr. stupidity, but always concr. *stupid, brutish*, like cattle; used of men, Ps. 49:11; 73:22; Pro. 12:1; 30:2. Comp. the root No. 3, and Niphal.

בַּעֲרָא ("foolish"), [*Baara*], pr. n. f. 1 Ch. 8:8; in verse 9 written חֹדֶשׁ, by a manifest [transcriptural] error.

בְּעֵרָה f. *burning*; specially used of corn in a field, Ex. 22:5. Compare root No. 2.

בָּעַשׁ an unused root. Ch. בְּאֵשׁ i. q. בָּאַשׁ to be evil, to displease. Hence—

בַּעְשָׁא *Baasha*, pr. n. of a king of Israel from the year 952 to 930, B. C., 1 Ki. 15:16, seq.; chap. 16; 2 Ch. 16:1, seq.; Jer. 41:9.

בַּעֲשֵׂיָה (i. e. מַעֲשֵׂיָה "work of Jehovah"), pr. n. m. 1 Ch. 6:25; see the root עָשָׂה.

בְּעֶשְׁתְּרָה (i. q. בֵּית עַשְׁתְּרָה "house" or "temple of Astarte," see page xc, B), [*Beeshterah*], pr. n. of a city of the Levites, situated in the tribe of Manasseh, beyond Jordan, Josh. 21:27; 1 Chron. 6:56; called עַשְׁתָּרוֹת.

As to בְּעֶשְׁתְּרָה, Fäsius (in Annal. Philol. i. 147) has of late compared Gr. ἐν Κροίσου, ἐν Διός (sc. οἴκῳ). But in Josh. loc. cit. בְּעֶשְׁתְּרָה cannot be rendered "in Astarte's" (sc. house, or temple), but it is pr. n. of a place, put in the nominative.

בָּעַת or **בָּעֵת** a root not used in Kal. Syriac ܒܥܬ to fear, to be afraid, to dread.

Piel בִּעֵת fut. יְבַעֵת—(1) TO FRIGHTEN, TO TERRIFY, only poet. Ps. 18:5; Job 3:5; 6:4; [subst.] 7:14; 9:34; 13:11, 21; 15:24; Isa. 21:4.

(2) *suddenly to come upon* any one. 1 Sa. 16:14, בִּעֲתַתּוּ רוּחַ רָעָה מֵאֵת יְהוָה "there suddenly came upon him an evil spirit sent from Jehovah;" verse 15. (Arab. بَغَتَ to come suddenly, to happen unexpectedly, with an acc. III. to attack unexpectedly; بَغْتَةً suddenly.)

Niphal, *to be frightened, terrified*, Dan. 8:17, followed by מִפְּנֵי 1 Ch. 21:30; Est. 7:6. [Hence]—

בְּעָתָה f. *terror*, Jer. 8:15; 14:19.

בִּעֻתִים m. pl. *terrors*, Ps. 88:17; Job 6:4.

בֹּץ (from the root בָּצַץ), m. *mud, mire*, Jer. 38:22.

בִּצָּה (from the root בָּצַץ), f. *a marsh*, Job 8:11; 40:21. Pl. with suff. בִּצֹּאתָיו by an incorrect reading of Eze. 47:11 for בִּצּוֹתָיו.

בֵּצַי (prob. i. q. בֵּסַי which see), [*Bezai*], pr. n. of a man, Ezr. 2:17; Neh. 7:23; 10:19.

בָּצִיר (from the root בָּצַר No. 1), m.—(1) *vintage*, Levit. 26:5; Isa. 24:13; 32:10; Jer. 48:32.

(2) adj. *inaccessible, high*, i. q. בָּצוּר see the root No. 2, Zec. 11:2 קרי.

בָּצַל an unused root, i. q. פָּצַל; Arabic بَصَلَ to peel; comp. the remarks under בָּצַר. Hence בְּצָלוֹת and—

בָּצָל only in pl. בְּצָלִים *onions*, Nu. 11:5. Syriac ܒܨܠܐ, Æth. በጸል: Arab. بَصَل id. Compare quadril. חֲבַצֶּלֶת.

בְּצַלְאֵל ("in the shadow," i. e. protection, "of God"), [*Bezaleel*], pr. n. m.—(1) Ex. 31:2; 35:30. —(2) Ezr. 10:30.

בַּצְלוּת ("a making naked"), [*Bazluth*], pr.n. of a man, Ezr. 2:52; written in Neh. 7:54, בַּצְלִית.

בָּצַע fut. יִבְצַע–(1) TO CUT IN PIECES, TO BREAK. (Ch. בְּצַע to cut, to divide as bread; Syriac ܒܨܥ to break; Arab. بضع to cut, to cleave, to cut off; بِضْع, بَضْعة part, piece. Kindred is פָּצַע to wound, comp. under בָּצַר.) Amos 9:1, "smite the capitals of the columns, וּבְצַעַם בְּרֹאשׁ כֻּלָּם and break them in pieces, (so that they may fall) upon the heads of all." בְּצַעַם for בְּצָעֵם. Intrans. *to be wounded,* Joel 2:8, of locusts [?], "they rush among the swords, לֹא יִבְצָעוּ they shall not be wounded." This is better than, "they do not break off," sc. their course.

(2) *to tear in pieces, to spoil,* pr. used of enemies, Hab. 2:9; Psalm 10:3; hence the phrase, בָּצַע בֶּצַע "to get gain," is applied to private individuals intent on unjust gain, and who despoil others; comp. Germ. Geld schneiden. Part. בֹּצֵעַ בֶּצַע Pro. 1:19; 15:27; Jer. 6:13; 8:10. Inf. Eze. 22:27. Comp. גָּזַל and A. Schult. Opp. Min. page 61.

PIEL בִּצַּע fut. יְבַצַּע—(1) *to cut off;* Isa. 38:12, מִדַּלָּה יְבַצְּעֵנִי "he (God) cutteth me off from the thrum;" a metaphor taken from a weaver who cuts off the finished web from the thrum, Job 6:9.

(2) i.q. Kal No. 2, *to tear in pieces, to spoil* any one, Eze. 22:12.

(3) *to perfect, complete, finish,* e.g. the temple, Zec. 4:9; used of God, who executes his work, i.e. judgments and punishments on the wicked, Isa. 10:12; fulfils a promise, Lam. 2:17. Hence—

בֶּצַע in pause בָּצַע, with suff. בִּצְעֶךָ m.

(1) *rapine, prey* (see the root No. 2), prop. of enemies, Jud. 5:19; Jer. 51:13; Mic. 4:13, also applied to the rapine of kings and nobles who despoil a people, Jer. 22:17; Eze. 22:13, and hence—

(2) to any *unjust gain* whatever, whether acquired from bribes (1 Sam. 8:3; Isa. 33:15), or by other frauds (Isa. 57:17); Ex. 18:21; Pro. 28:16; and even—

(3) *any gain,* Isa. 56:11; Eze. 33:31; מַה־בֶּצַע "what profit is it?" Gen. 37:26; Job 22:3; Ps. 30:10.

בָּצַץ an unused root. Arab. بَضَّ to flow out little by little, to trickle as water, بَضَضٌ, بُضَاضَةٌ, بَضِيضَةٌ little water. Hence בֹּץ, בִּצָּה.

בָּצֵק TO SWELL UP, hence used of the unused foot, TO BECOME CALLOUS. Deut. 8:4; Neh. 9:21. Well rendered by the LXX. in Deut. ἐτυλώθησαν. [Hence the two following]—

בָּצֵק m. *dough,* so called from its swelling up, although used of the lump also before it is leavened, Ex. 12:34, 39; 2 Sa. 13:8; Jer. 7:18.

בָּצְקַת ("stony," "elevated ground," Arab. بَصْقَة), [*Bozkath, Boscath*], pr. n. of a town of Judah, Josh. 15:39; 2 Ki. 22:1; Josephus (Arch. x. 4, § 1) Βοσκέθ.

בָּצַר—(1) TO CUT OFF, TO CUT AWAY (Syr. Pael to shorten, diminish; ܒܨܝܪ diminished, small, low. Kindred roots are בָּצַע, בָּצַל, comp. the remarks on the power of the syllables בז, בין, פין, under the roots בוא, פצה, comp. בָּדַד I, 1.) It commonly refers to grapes and the vintage, and it is equivalent to, *to gather the vintage of* grapes, with an acc. Lev. 25:5, 11; of a vineyard, Deut. 24:21; Jud. 9:27. Part. בּוֹצֵר "grape gatherer," Jer. 6:9; pl. בּוֹצְרִים "grape gatherers," metaph. used of enemies preparing destruction, Jer. 49:9; Obad. 5; comp. בָּצִיר. Metaph. Psal. 76:13, יִבְצֹר רוּחַ נְגִידִים "he will cut off the spirit (break down the pride) of princes."

(2) *to restrain, withhold* (see NIPHAL and בַּצֹּרֶת) *to make inaccessible.* So Part. pass. בָּצוּר *inaccessible,* used of very high walls, Deu. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2 כתיב; of cities very strongly fortified, Nu. 13:28; Deu. 3:5; Josh. 14:12; 2 Sa. 20:6; Isa. 25:2; Deu. 1:28. Metaph. "hard to be understood," Jer. 33:3.

(3) *to cut out, dig out,* used of metals, see בֶּצֶר.

NIPHAL pass. of Kal No. 2, *to be restrained, hindered, difficult, inaccessible* to any one, followed by מִן. Gen. 11:6, לֹא יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת "nothing will be too hard for them which they purpose doing;" Job 42:2.

PIEL causat. of Kal No. 2, *to render* a defence *inaccessible,* Jer. 51:53, also simply to fortify, to rebuild a wall, Isa. 22:10.

The derived nouns follow immediately, except מִבְצָר, בָּצִיר.

בְּצַר Job 36:19, i.q. בֶּצֶר, which see.

בֶּצֶר m.—(1) *ore of gold and silver* (Gold= und Silber=Erz), the metal in a rude state, as *it is dug out* from mines, or cut out; so called from *cutting* or *breaking* (Ps. 76:13), like the Arab. تِبْر native gold or silver before it has been wrought by fire or the hammer, تِبْرَة n. unit. a particle of such gold, from

تبر i.q. שָׁבַר II. to break, VIII. to be cut off, broken off. Comp. Germ. brechen, the word used by workers of metals of digging them. Job 22:24, שִׁית עַל־עָפָר בֶּצֶר "lay precious metals on the dust." In the other hemist. gold of Ophir. Pl. verse 25, וְהָיָה שַׁדַּי בְּצָרֶיךָ "and the Almighty shall be to thee as precious metals;" in the other hemist. כֶּסֶף תּוֹעָפוֹת. Also בְּצַר in pause בָּצֶר Job 36:19, which has the same meaning. I have defended this excellent explanation of this obscure word out of Abulwalid more at length in Thes. p. 230, where see. Winer regards it to be *a particle* of native gold or silver, called from being cut off; compare تِبْرَةٌ a particle of gold. But this learned man appears to have overlooked that the notion of *particle* does not spring from the root, but from تِبْرَةٌ being a noun of unity. So from ذَهَبٌ gold is ذَهَبَةٌ a particle and piece of gold, from تِبْنٌ straw, تِبْنَةٌ a piece of straw; however these feminine forms do not always signify a part or particle.

(2) [*Bezer*], pr.n.—(*a*) of a Levitical town in the tribe of Reuben, which was one of the cities of refuge, Deut. 4:43; Josh. 20:8; 21:36. Vulg. *Bosor.*—(*b*) m. 1 Ch. 7:37.

בָּצְרָה f.—(1) *a fold, sheep-fold*, so called from its keeping in, restraining, see the root No. 2, comp. מִכְלָא from כָּלָא. Chald. בְּצוּרְתָּא a parted place, a chamber. Mic. 2:12.

(2) a fortified place, i.q. מִבְצָר, hence pr.n. *Bozra*, a chief city of the Edomites, Isa 34:6; 63:1; Jer. 49:13, 22; Amos 1:12; comp. Gen. 36:33. As it can hardly be doubted [see note below] that this is the same as Βόστρα, *Bostra Arabiæ* of the Romans, it is worthy of remark that it was situated not in the ancient and proper region of the Edomites, of which Petra, or Sela, was the metropolis, but in Auranitis, to which the Edomites appear to have extended their borders (compare Lam. 4:21). Once (Jer. 48:24) בָּצְרָה is attributed to the Moabites, and the same city may for a while have been in the power of Moab. See my Comment. on Isa. 34:7; Burckhardt's Travels, p. 364—386, and von Richter, Wallfahrten im Morgenlande, p. 181.

[*Note.* "There can scarcely be a doubt that it was the same with *el-Busaireh* (البُصَيرة dimin. from بُصرة Busrah), a village and castle in Arabia Petræa, south east of the Dead Sea; See Robinson's Palest. ii. p. 570. I formerly held that Bozrah of the Edomites was identical with Bozrah of Auranitis or Haurân; see Comment. on Isa. loc. cit., Burckhardt's Travels in Syria, Germ. edit. p. 364, seq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson, loc. cit." Ges. add.]

בִּצָּרוֹן m. *fortified place, strong-hold*, Zech. 9:12.

בַּצֹּרֶת fem. *restraint*, sc. of rain, *drought*, Jer. 17:8. LXX. ἀβροχία. Pl. בַּצָּרוֹת (compare Lehrgeb. p. 600) Jer. 14:1. Some incorrectly refer to this בַּצָּרָה Ps. 9:10; 10:1, in which the ב is servile.

בַּקְבֻּק m.—(1) *a bottle*, so called from the sound it makes when emptied (see בָּקַק), 1 Ki. 14:3; Jer. 19:1, 10. (Syr. ܒܩܒܘܩܐ and Greek βόμβυλος, βομβύλη, also so called from the sound. Compare under the root בָּקַק, Maltese *bakbŷka.*)

(2) [*Bakbuk*], pr. n. m. Ezr. 2:51; Neh. 7:55.

בַּקְבֻּקְיָה ("emptying," i. e. wasting, "of Jehovah"), [*Bakbukiah*], pr.n.m. Neh. 11:17; 12: 9, 25.

בַּקְבַּקַּר (perhaps i. q. בַּקְבַּק הַר "wasting of a mountain"), [*Bakbakkar*], pr. n. m. 1 Ch. 9:15.

בֻּקִּי [*Bukki*], (i. q. בֻּקִּיָּהוּ), pr. n. m.—(1) Num. 34:22.—(2) 1 Ch. 5:31; 6:36.

בֻּקִּיָּהוּ ("wasting inflicted by Jehovah"), [*Bukkiah*], pr. n. m. 1 Ch. 25:4, 13.

בְּקִיעַ m. Pl. בְּקִיעִים *chinks, fissures*, Amos 6: 11; Isa. 22:9. Root בָּקַע.

בָּקַע fut. יִבְקַע inf. with suffix בִּקְעָם—(1) TO CLEAVE ASUNDER, TO DIVIDE. (Closely allied to פָּקַע and Syr. ܦܩܥ. The signification of cleaving and opening, as proceeding from striking (see אָבַק בָּקָה), is also found as inherent in the syllable בק, פק in the kindred roots פָּקַח, בָּקַר, בָּכַר). Specially to cleave wood, Ecc. 10:9; the sea (used of God), Exod. 14:16; to rip up women with child, Amos 1:13; to wound on the shoulder, Eze. 29:7. To *rend* a city, or *to open to oneself*, is said of him who takes it by storm; 2 Ch. 32:1, וַיֹּאמֶר לְבִקְעָם אֵלָיו "and he thought to take those cities by storm;" 21:17. ["Followed by בְּ *to cleave into* or *through* any thing, *to break through*, 2 Sa. 23:16; 1 Ch. 11:8."]

(2) *to cleave* and *open* any thing shut, so that what is shut in may be liberated and *break forth*; Isa. 48:21, "he clave the rock, the waters gush d out;" Jud. 15:19. Hence it is construed ev n with an acc. of that which comes forth, Ps. 74:15, בָּקַעְתָּ

מַעְיָן וְנַחַל "thou hast made fountains of streams to burst forth." Compare NIPHAL, PIEL No. 3 and Gr. ῥήγνυσι δάκρυα, πηγάς, to emit tears, fountains.

(3) a bird is said *to cleave* eggs, when by sitting upon them *she hatches* the young. Isa. 34:15. Followed by בְּ *to cleave into* or through any thing, 2 Sa. 23:16; 1 Ch. 11:18.

NIPHAL—(1) passive of Kal No. 1, *to be cleft asunder, to cleave* and *open itself*, as the earth, Nu. 16:31; Zech. 14:4; also *to be cleft, rent,* Job 26:8; 32:19; 2 Ch. 25:12; *to be taken by storm* as a city, 2 Ki. 25:4; Jer. 52:7.

(2) passive of Kal No. 2, *to be opened*, used of fountains, Gen. 7:11. But it is also applied to water breaking forth, Isa. 35:6; Pro. 3:20; to light, Isa. 58:8. Comp. syn. בָּכַר, בָּקַר, פָּטַר, in which the sense of rending is also applied to the thing which breaks forth.

(3) pass. of Kal No. 3, *to be hatched, to come out* of the egg; used of a young viper, Isa. 59:5.

(4) As things which are violently shaken together are cleft and broken asunder, it is hyperbolically used of the earth as struck and shaken, 1 Ki. 1:40.

PIEL בִּקַּע fut. יְבַקַּע—(1) i. q. Kal No. 1, *to cleave*, as wood, Gen. 22:3; *a rock*, Ps. 78:15; to rip up women with child, 2 Ki. 8:12; 15:16.

(2) *to rend, to tear in pieces*, like wild beasts, i. q. טָרַף. Hos. 13:8; 2 Ki. 2:24.

(3) i. q. Kal No. 2, *to open, to cause to break forth* streams from a rock, Job 28:10; streams, Hab. 3:9; wind, Eze. 13:11, 13.

(4) i. q. Kal No. 3, *to sit upon* eggs, and *hatch* the young, Isa. 59:5.

PUAL בֻּקַּע *to be cleft, rent*, Josh. 9:4; *to be ripped up*, Hos. 14:1; i. q. Niphal, *to be taken by storm*, as a city, Eze. 26:10.

HIPHIL—(1) i. q. Kal No. 1, *to open* a city, i. e. to take it by storm, Isa. 7:6.

(2) Followed by אֶל *to break through to* any one, compare Kal No. 4, 2 Ki. 3:26.

HOPHAL הָבְקַע pass. of Hiphil No. 1, Jer. 39:2.

HITHPAEL, *to be rent, cleft*, Josh. 9:13; Mic. 1:4. The derivatives immediately follow, except בְּקִיעַ.

בֶּקַע m. *a half*, so called from dividing, specially half a shekel. Gen. 24:22; Ex. 38:26.

בִּקְעָא Chald. Dan. 3:1, i. q. Hebr. בִּקְעָה.

בִּקְעָה pl. בְּקָעוֹת, f. *a valley* (as if a cleaving and separation of mountains), opp. to mountains, Deut. 8:7; 11:11; Ps. 104:8; to hills, Isa. 41:18. But more often *a plain country, widely extended plain* (LXX. πεδίον), e.g. that in which Babylon was situated, Gen. 11:2; comp. Eze. 3:23; 37:1, 2 בִּקְעַת הַלְּבָנוֹן "the valley of Lebanon," used of the plain at the foot of Hermon and Antilibanus, at the rise of Jordan, Josh. 11:17; 12:7; and not the valley between Libanus and Antilibanus, Cœlesyria of Strabo, *Ard el Bŭkâ'ă* ارض البقاع (land of vallies) of the Arabs. Other regions are called from towns near them, as בִּקְעַת מְגִדּוֹן 2 Ch. 35:22; בּ׳ יְרֵחוֹ Deu. 34:3. (Syriac ܦܩܥܬܐ, Arabic بقيع, بُقْعَة and بِقْعَة id.)

בָּקַק—(1) TO POUR OUT, TO EMPTY, prop. a vessel; see בַּקְבּוּק. (Arab. بَقْبَقَ onomatopoetic from the sound of a bottle when emptied, like the Pers. غلغل *gulgul*, Engl. *to bubble*. In the Maltese *bakbak* is, to bubble, boil up, as water, like the Arab. بعبع, بغبغ, *bokka*, a bubble of water, *bakbŷka, bekbŷka*, a bottle; compare also בּוּעַ, בַּעְבַּע; בּוּק.) Figuratively—(*a*) to empty a land, *depopulate* it, Isa. 24:1; *to despoil, to pillage* the inhabitants, Nah. 2:3.—(*b*) Jer. 19:7, בַּקֹּתִי אֶת־עֲצַת יְהוּדָה "I will empty, *or* pour out the counsel of Judah," i. e. I will make them void of counsel. Compare Niphal, Isa. 19:3.

(2) intrans. *to be poured out, to be spread wide*, used of a spreading tree; Hos. 10:1, גֶּפֶן בּוֹקֵק "a wide spreading vine;" LXX. ἄμπελος εὐκληματοῦσα: Vulg. *frondosa*.

NIPHAL נָבַק; inf. הִבּוֹק; fut. יִבּוֹק.—(1) pass. of Kal No. 1, *a*, Isa. 24:3.—(2) pass. of No. 1, *b*, Isa. 19:3, נָבְקָה רוּחַ מִצְרַיִם מִקִּרְבּוֹ "the spirit of Egypt shall be poured out from her midst," i. e. she shall be altogether bereft of understanding and prudence; נָבְקָה is for נָבַקָּה; Lehrg. 372.

POEL בּוֹקֵק i. q. Kal 1, *a*, *to depopulate*, Jer. 51:2.

Derived nouns are בַּקְבּוּק and pr. n. בַּקְבֻּקְיָה, בֻּקִּי, יִבּוֹק, בֻּקִּיָּהוּ.

בָּקַר not used in Kal prop. i. q. Arab. بقر *to cleave, to open*, kindred to the root בָּכַר. The notion of cleaving and opening in this root is applied—

(1) to *ploughing* (compare שָׂדַד, פָּתַח, חָרַשׁ); whence בָּקָר *armentum*, as if *aramentum*, oxen.

(2) to the breaking forth and *arising of light*; see בָּקַע Kal and Niphal No. 3.

(3) to the sense of *asking, inquiring* (Syr. ܒܩܪ to inquire, to investigate, ܒܘܩܪܐ and ܒܘܩܪܐ inquiry, searching out), also that of *to look at, to inspect* So in—

Piel בִּקֵּר.—(1) *to inspect diligently, to look at* anything; followed by לְ Lev. 13:16, בֵּין־לְ (compare בֵּין No. 1), Lev. 27:33. Followed by בְּ to look at with pleasure (compare בְּ No. 4, *a*), Ps. 27:4.

(2) *to look after, to take care of*, with an acc. Eze. 34:11, 12.

(3) *to look at, contemplate with the mind, to consider, to think on*, 2 Ki. 16:15; Pro. 20:25.

(4) *to animadvert on* any one, *to punish* him; compare בִּקֹּרֶת.

All the derivatives follow immediately.

בְּקַר Ch. not used in Peal.

Pael בַּקַּר; pl. בַּקַּרוּ; fut. יְבַקַּר: inf. בַּקָּרָה *to search, to search for, to examine*, Ezr. 4:15, 19; 6:1, followed by עַל Ezr. 7:14.

Ithpael, pass. Ezr. 5:17.

בָּקָר comm. (m. Ex. 21:37; f. Job 1:14).

(1) *bos*, whether masc. or fem., *bull* or *cow*, so called from its *ploughing* (see the root No. 1), like *armentum*, according to Varro, De L. L. iv. 19, qs. *aramentum*, and Arab. بَقَر, according to Damiri, so called because it breaks up the ground with the plough (see Bochart, Hieroz. i. 280), ["or according to Ewald from the cloven hoofs"]. In pl. Amos 6:12; Neh. 10:37; 2 Ch. 4:3. In all its other occurrences it denotes—

(2) collect. *oxen, cattle, herd* (Arab. بَقَر id., with the noun of unity بَقَرَة one ox, Syr. ܒܩܪܐ herd, prop. used of oxen, but also used in a wider signification of other herds; compare בּוֹקֵר). צֹאן וּבָקָר herds and flocks (of sheep and goats), Gen. 12:16; 13:5; 20:14. Deu. 32:14, חֶמְאַת בָּקָר "milk of kine." It is joined—(*a*) with numerals, and is opposed to שׁוֹר signifying *one ox* (compare שֶׂה and צֹאן). Ex. 21:37, "if any one steals one ox (שׁוֹר) ... חֲמִשָּׁה בָקָר יְשַׁלֵּם תַּחַת הַשּׁוֹר he shall restore him five oxen for this one;" Nu. 7:3, שְׁנֵי עָשָׂר בָּקָר; verse 17, בָּקָר שְׁנַיִם—(*b*) with pl. verbs and adjectives, 2 Sa. 6:6, כִּי שָׁמְטוּ הַבָּקָר "for the oxen were restive;" 1 Ki. 5:3, and these may be feminine if *cows* are intended; Job 1:14; Gen. 33:13; עֵגֶל בֶּן־בָּקָר a bull-calf, Lev. 9:2; עֶגְלַת בָּקָר Isa. 7:21, and simply בֶּן־בָּקָר Gen. 18:7, 8, of a calf; used of artificial oxen, 1 Ki. 7:29. Hence the denom. בּוֹקֵר.

בֹּקֶר pl. בְּקָרִים.—(1) *morning, daybreak, dawn* ["and even before light, Ruth 3:14"], so called from the breaking forth of light; see the root No. 2. (Arab. بُكْرَة, بُكْر id.; compare the root בָּכַר No. 1). אוֹר בֹּקֶר morning light, 2 Sa. 23:4. In acc. adv. in the morning (like the Arab. بُكْرًا), Ps. 5:4; more often בַּבֹּקֶר in the morning, Gen. 19:27; and poetically לַבֹּקֶר Ps. 30:6; 59:17, which is elsewhere עַד בֹּקֶר Deu. 16:4; Ps. 130:6. Distributively בַּבֹּקֶר בַּבֹּקֶר Ex. 16:21; 30:7; 36:3; Lev. 6:5; לַבֹּקֶר לַבֹּקֶר 1 Ch. 9:27; לַבְּקָרִים Ps. 73:14; 101:8; Isa. 33:2; Lam. 3:23; לִבְקָרִים Job 7:18, every morning; metaph. *in the morning*, i. e. dawn of prosperity, Job 11:17.

(2) Specially *the next morning*, Ex. 29:34; Lev. 19:13; 22:30; Num. 9:12; Jud. 6:31, אֲשֶׁר יָרִיב לוֹ יוּמַת עַד־הַבֹּקֶר "whoever will plead for him, let him be put to death before to-morrow morning" (Vulg "*antequam lux crastina veniat;*" LXX. ἕως πρωΐ). Hence *to-morrow*, i. q. מָחָר (compare the word אֶמֶשׁ); and adv. *to-morrow*, Ex. 16:7; Nu. 16:5 (comp. verse 16), i. q. בַּבֹּקֶר 1 Sam. 19:2; used for *presently*, Ps. 5:4 (in the former hemistich); 90:14; 143:8; לַבֹּקֶר id., Ps. 49:15.

בַּקָּרָה (with Kametz impure, prob. inf. Aram. in Pael), f. *care, looking after*, Eze. 34:12; compare the root Piel No. 2.

בִּקֹּרֶת f., *animadversion, punishment, correction*, see the root Piel No. 4, Lev. 19:20.

בָּקַשׁ a root not used in Kal. In the signification of *to search* (see Piel) it answers to the Arab. بحث, Ch. בְּחַשׁ to inquire into, to examine, kindred to which is חָפַשׂ. Its primary power appears to be that of touching, feeling, Syriac ܒܘܫܐ a touching; compare גָּשַׁשׁ to feel; קָשַׁשׁ to search for, as done by touching.

Piel בִּקֵּשׁ—(1) *to seek for*. Const. absol. 2 Ki. 2:17; with an acc. of pers. and thing, Gen. 37:15, 16; 1 Sa. 10:14; followed by לְ, to search into any thing, Job 10:6; different from this is Gen. 43:30, וַיְבַקֵּשׁ לִבְכּוֹת "he sought for a place of weeping," he sought where he might weep. There is sometimes added a dative of benefit לוֹ, 1 Sam. 28:7; Lam. 1:19, with which addition it has also the sense of *to choose* (sich etwas aussuchen), *to seek for oneself*, 1 Sa. 13:14; Isa 40:20; comp. Eze. 22:30. Specially—(*a*) *to seek the king's face*, i. e. to go to the king, to wish to go to him, 1 Ki. 10:24; especially to make a petition, Pro. 29:26. —(*b*) *to seek the face of God*, pr. to go to God, especially with prayers, 2 Sam. 12:16; Ps. 24:6; 27:8; 105:3; to inquire at an oracle, 2 Sa. 21:1; to appease him, Hos. 5:15. Id. is—(*c*) בִּקֵּשׁ אֶת־יְהֹוָה Ex. 33:7; 2 Ch. 20:4. Opp. to מָצָא to be heard by God, Deu. 4:29; Isa. 65:1. מְבַקְשֵׁי יְהֹוָה the worshippers of

Jehovah, Ps. 40:17; 69:7; 105:3; Isa. 51:1. Comp. דָּרַשׁ.

(2) *to seek, to strive after, to try to get*, e.g. the office of priest, Nu. 16:10; lying, Ps. 4:3; love, Pro. 17:9. Rarely followed by לְ, Pro. 18:1; בִּקֵּשׁ נֶפֶשׁ פ׳ to lay snares for any one's life, Ex. 4:19; 1 Sa. 20:1; 22:23; 23:15; 2 Sam. 4:8; 16:11; once in a good sense, to take pains for preserving any one's life, Pro. 29:10 (compare דָּרַשׁ לְנֶפֶשׁ Ps. 142:5). בִּקֵּשׁ רָעַת פ׳ *to seek* or *plan* any one's *evil* or *destruction*; 1 Sam. 24:10; Ps. 71:13, 24; בִּקֵּשׁ רָעָה אֶל id.; 1 Sa. 25:26. Followed by a gerund, *to seek to do* any thing, e.g. 1 Sa. 19:2, מְבַקֵּשׁ שָׁאוּל אָבִי לַהֲמִיתֶךָ "Saul, my father seeketh to kill thee;" Ex. 2:15; 4:24; with an inf. Jer. 26:21.

(3) *to require, to demand*, Neh. 5:18; followed by מִן Ps. 104:21; מִיַּד Gen. 31:39; 43:9; Isa. 1:12. Specially בִּקֵּשׁ דַּם פ׳ מִיַּד פ׳ to require any one's blood of any one, i.e. to exact the penalty for bloodshed; 2 Sa. 4:11; Eze. 3:18, 20; 33:8; and without דָּם 1 Sam. 20:16.

(4) *to ask, to seek from* any one, followed by מִן of pers., Ezr. 8:21; Dan. 1:8, and acc. of thing, Est. 2:15; also followed by עַל *to entreat, to supplicate for* any one, Est. 4:8; 7:7.

(5) *to ask, to inquire* of any one, *to interrogate*, followed by מִן Dan. 1:20.

Pual, *to be sought*, Eze. 26:21; Jer. 50:20; Est. 2:23. Hence—

בַּקָּשָׁה (with Kam. impure), *a petition*, Est. 5:3, 7, 8; Ezr. 7:6.

I. **בַּר** with suff. בְּרִי *a son*, so called from the idea of begetting (see the root בָּרָא No. 3), a word of frequent use in Chaldee, in Hebrew poetically. It occurs twice, Pro. 31:2; Ps. 2:12, נַשְּׁקוּ בַר "kiss the son;" sc. of Jehovah, i.e. the king [namely Christ]. Comp. Ps. 2:7 and בֵּן Isa. 9:5. Others take בַּר h. l. in the signification of pure and chosen (see בַּר under the root בָּרַר), and consider the king to be saluted by the name of *chosen* (בְּחִיר יְהוָֹה) or *pure*; which is not very suitable.

II. **בַּר** f. בָּרָה adj. (from the root בָּרַר)—(1) *chosen, beloved*. Cant. 6:9, בָּרָה הִיא לְיוֹלַדְתָּהּ "most beloved to her mother," her mother's darling.

(2) *clear, pure*. In the praises of the maiden, Cant. 6:10, "fair as the moon, בָּרָה כַּחַמָּה pure and bright as the sun." Metaph. used in a moral sense, בַּר לֵבָב "he who is pure of heart;" Ps. 24:4; 73:1. See the root No. 3, *b*.

(3) *empty*, used of a barn [or stall], Pro. 14:4.

III. **בַּר** Am. 5:11; 8:6; Ps. 72:16, elsewhere בָּר subst. m.—(1) *corn*, pr. *cleaned* from chaff (compare Jer. 4:11), such as is laid up in the barn and is sold, Gen. 41:35, 49; Prov. 11:26; Joel 2:24; once used of grain growing in the fields, Ps. 65:14. (Arab. بُرّ wheat; to this also answers the Lat. *far*, whence *farina*).

(2) *field, country*, Job 39:4. See Ch. No. II.

I. **בַּר** m. Ch. with suff. בְּרֵהּ Dan. 5:22. Pl. בְּנִין, comp. בֵּן p. cxxvii, B).

(1) *a son*, Dan. 6:1. בַּר־אֱלָהִין "son of the Gods," [rather "son of God,"] Dan. 3:25.

(2) *grandson*, Ezr. 5:1.

II. **בַּר** Ch. emph. בָּרָא m. *field, plain*, pr. *campus purus* (Liv. xxiv. 14), i.e. void of woods or villages, *country*, Feld, das Freye; Dan. 2:38; 4:18, 22, 29. (Arab. بَرّ, بَرِّيَّة plain, desert, Syr. ܒܪܐ id.).

בֹּר m. [Root בָּרַר].—(1) *purity*. Commonly with the addition of יָדַיִם Ps. 18:21, 25, or כַּפַּיִם Job 9:30; 22:30, *cleanness of hands*, being put figuratively for innocency. Once בֹּר simply is used in the same sense, 2 Sa. 22:25.

(2) *that which has a cleansing property: lixivium, alkali*, i.q. בֹּרִית which see; Job 9:30. Alkali was used by the ancients for washing, when mixed with oil instead of soap, and also in smelting metals that they might melt the more quickly, Isa. 1:25.

בָּרָא fut. יִבְרָא—(1) TO CUT, TO CARVE OUT, TO FORM BY CUTTING [see Note], see Piel, Arab. بَرَا fut. I. to cut out, to cut or pare down, to plane and polish. (As to the notion of breaking, cutting, separating, which is inherent in the radical syllable פר, see below under פָּרַר. The same is found in the somewhat softened syllable בר, comp. בָּרַר, בָּרָה, בָּרַשׁ, בָּרַת; בָּרַד to scatter, בָּרַךְ pr. to break, also הָבַר, بَرَى.)

[*Note*. As to the primary meaning of this root, and its connection with the cognate בָּרָה, see Dr. Davidson's Lectures on Biblical Criticism; Appendix p. 399, seq.]

(2) *to create, to produce*, comp. خَلَقَ to make smooth, to polish, hence to fashion, to create; also Germ. schaffen, Dan. *skabe*, which is of the same stock as schaben, Dutch *schaeven*, to shave. (Arab. بَرَأَ id. بَارِئ Creator. Syr. Ch. ܒܪܐ, ܒܪܐ, בְּרָא id.). Used of the creation of heaven and earth, Gen. 1:1; of men, Gen

1:27; 5:1,2; 6:7; specially Israel, Isa. 43:1, 15; Jer. 31:22, בָּרָא יְהוָה חֲדָשָׁה בָּאָרֶץ "the Lord has created a new thing in the earth, a woman shall protect a man" (comp. Nu. 16:30); Isa. 65:18, הִנְנִי בֹרֵא אֶת־יְרוּשָׁלַיִם גִּילָה "behold I create Jerusalem a rejoicing," i.e. cause her to rejoice. Part. בּוֹרְאֶיךָ (in pl. majest.) the Creator, Ecc. 12:1. As to the passage, Gen. 2:3, בָּרָא לַעֲשׂוֹת should be explained "he produced by making," i.e. he made by producing something new. Comp. Jer. loc. cit. and בְּרִיאָה, whence it is seen that בָּרָא is used of something new, and as to the construction, comp. the phrases הֵרַע לַעֲשׂוֹת, הִגְדִּיל לַעֲשׂוֹת.

(3) *to beget*, whence בַּר a son, see Niphal No. 2. Ch. Ithpeal to be begotten.

(4) *to eat, to feed, to grow fat*, so called from cutting [food]; whence Hiphil, to fatten; adj. בָּרִיא fat. Comp. בָּרָה No. 2. Kindred roots are وَرَا to be filled with food; وَرِىَ and وَرِى to be fat; מָרָא to be well fed; מְרִיא i.q. בָּרִיא fattened, fat, and Gr. βόρω (βιβρώσκω); whence βορά, Lat. *vorare*.

Niphal—(1) *to be created*, Gen. 2:4; 5:2; *to be made, done*, Ex. 34:10.

(2) pass. of Kal No. 3, *to be born*, Eze. 21:35; 28:13; Ps. 104:30.

Piel בֵּרֵא—(1) *to cut, to cut down*, as with a sword, Eze. 23:47; wood with an axe, Josh. 17:15, "go up into the wood וּבֵרֵאתָ לְךָ שָׁם and cut out room for thee there;" as well rendered by the Vulg. verse 18, "(but the) mountain shall be thine כִּי יַעַר הוּא וּבֵרֵאתוֹ although there be wood there, thou shalt cut it down."

(2) *to form, to fashion*, i.q. יָצַר, Eze. 21:24.

Hiphil causat. of Kal No. 4, *to make fat, to fatten*, 1 Sa. 2:29.

Derived nouns are בַּר No. I, בָּרִיא, בְּרִיאָה, בָּרָה, and pr. n. בְּרָאיָה.

בְּרָאִי, בָּרֶא see בֵּית־בִּרְאִי.

בְּרֹאדַךְ בַּלְאֲדָן *Berodach-Baladan*, pr. n. of a king of Babylonia, 2 Ki. 20:12; who also is called *Merodach-Baladan*, Isa. 39:1; which latter mode of writing is both the more ancient, and the better suited to the etymology, see under מְרֹאדַךְ.

בְּרָאיָה ("whom Jehovah created"), [*Beraiah*], pr. n. m. 1 Ch. 8:21.

בַּרְבֻּרִים m. pl. birds, which when *fattened*, were brought to Solomon's table, 1 Ki. 5:3. Kimchi understands fattened *cocks* or *capons*; but more probably as Targ. and Tanchum of Jerusalem, *geese*, so called from the *pureness* and whiteness of the plumage (see בָּרַר No. 3).

בָּרַד pr. TO SCATTER, comp. פָּרַד and בָּדַר, بَدَرَ; hence, *to scatter hail, to hail*, Isa. 32:19. (Æth. በረድ: Syr. ܒܪܕܐ hail; Arab. بَرَد hail, بَرَدَ to be cold, to hail; but the signification of cold is secondary, and is taken from that of hail. Hence—

בָּרָד m. *hail*, Ex. 9:18, seq.; 10:5, seq.; Ps. 18:13, 14; 78:47, 48. אַבְנֵי בָרָד hail stones, i.e. hail; see אֶבֶן.

בָּרֹד pl. בְּרֻדִּים adj. *sprinkled with spots*, especially white ones; *spotty*, used of goats, Gen. 31:10, 12; of horses, Zec. 6:3, 6. So Lat. "*sparsas albo pelles dixit*," Virg. Eccl. ii. 41. It differs from נָקֹד, to which it is joined, Gen. loc. cit., which denotes lesser spots. (Arab. بُرْد and بُرْدَة a variegated garment, particoloured, as if sprinkled with hail; transp. رَبَّدَ Conj. II. to be spotted, scheckig seyn, of a sheep. Syr. ܒܪܕܘܢܐ *a leopard*, so called from its spots; nor can it be doubted but that also Greek and Latin, πάρδος, *pardus*, have sprung from this stock. From the Arabic word just cited is the French *broder*.

בֶּרֶד ("hail"), [*Bered*], pr. n.—(1) of a place in the desert of Shur, Gen. 16:14; compare verse 7.—(2) m. 1 Ch. 7:20.

בָּרָה fut. יִבְרֶה—(1) i.q. kindred to בָּרָא TO CUT, TO CUT ASUNDER, comp. Arab. بَرَا ult. Waw, to cut out, to cut off, and בָּרָא No. 1. Hence בְּרִית a covenant, so called from the victims being cut in two.

(2) *to eat*, i.q. בָּרָא No. 4, so called from the idea of cutting, like גָּזַר No. 3, and many verbs of cutting in Arabic, see Thes. p. 238. ["Comp. βρόω, βιβρώσκω."] 2 Sa. 12:17; 13:6, 10. בָּרָה לֶחֶם loc. cit. 12:17, is the same as אָכַל לֶחֶם, see אָכַל No. 1, *c*.

(3) *to choose*, also an idea taken from cutting and separating, see בָּרַר No. 2. 1 Sa. 17:8, בְּרוּ לָכֶם אִישׁ "choose you out a man."

Piel, inf. בָּרוֹת i.q. Kal No. 2, Lam. 4:10.

Hiphil, *to give to eat*, causat. of Kal No. 2, followed by two acc. 2 Sa. 3:35; 13:5.

Derived nouns are, בְּרִית, בָּרוּת, בִּרְיָה, בְּרִי.

בָּרוּךְ ("blessed"), *Baruch*, pr. name—(1) of a friend and companion of Jeremiah the prophet, to whom an apocryphal book is ascribed. Jer. 32:12—16; 36:4, seq.: 43:3—6; 45:1, 2.—(2) Neh. 3:20; 10:7.—(3) Neh. 11:5.

בְּרֹמִים m. plur. Ezek. 27:24, *variegated garments*, as rightly given by Kimchi; comp. the root בָּרַם. Arab. بَرِيم a cord twisted of two colours, مُبْرَم a garment woven of such threads.

בְּרוֹשׁ pl. בְּרוֹשִׁים m.—(1) *the cypress*, a tall tree, Isa. 55:13, and fruit-bearing, Hos. 14:9; together with the cedar, to which it is very often joined, the principal ornament of Lebanon (Isa. 14:8; 37:24; 60:13; Zec. 11:2, comp. verse 1); the wood of which, equally with that of the cedar, was used for the planks of the temple of Jerusalem (1 Ki. 5:22, 24; 6:15, 34; 2 Ch. 2:7; 3:5); for the decks of ships (Eze. 27:5); also, for spears (Nah. 2:4); and instruments of music (2 Sa 6:5); once, by a Syriacism, called בְּרוֹת, Cant. 1:17. That the *cypress*, not the fir, is to be understood, is clear both from the nature of the case, and also from the authority of the ancient versions; although this name may perhaps have comprehended also other trees of the pine kind. See this more fully stated in Thes. page 246. As to the etymology, *the cypress* appears to be so called from the boards and planks cut from it; see the root.

(2) *something made of cypress wood*.—(*a*) *a lance*, Nah. 2:4.—(*b*) *a musical instrument*, 2 Sa. 6:5.

בְּרוֹת plur. בְּרוֹתִים m. *cypress*, i. q. בְּרוֹשׁ, a form inclining to the Aramæan, Cant. 1:17. Root בָּרַת.

בָּרוּת f. *food*, Ps. 69:22. Root בָּרָה No. 2.

בֵּרוֹתָה Eze. 47:16, and בֵּרֹתַי 2 Sam. 8:8 ("my wells," for בְּאֵרוֹתַי) [*Berothah, Berothai*], pr. n. of a town rich in brass, which was formerly subject to the kings of Zobah, situated on the northern borders of Palestine. Some understand *Berytus* [*Beirout*], a maritime city of Phœnicia, but from Eze. l. l. this city appears not to have been on the sea coast, but rather in the neighbourhood of Hamath; see Rosenm. Alterthumsk. ii. page 292.

בָּרַז an unused root, Ch. and Talmud. *to transfix, to pierce through*; בִּרְזָא an aperture, a wound inflicted by piercing. Hence quadril. בַּרְזֶל and—

בִּרְזוֹת ("apertures," "wounds"), [*Birzavith*], 1 Ch. 7:31 כתיב, pr. n. prob. f. [ק, בִּרְזָיִת (perh. בְּאֵר זַיִת "well of olives"), so Ges. add.]

בַּרְזֶל m. IRON, quadril. from the Ch. בְּרַז to transfix. with the addition of ל, compare כַּרְמֶל from כֶּרֶם, חַרְגֹּל from חָרַג. Ch. בַּרְזֶל & פַּרְזֶל, Syr. ܦܪܙܠܐ. Gen. 4:22; Eze. 27:12, 19, etc. It is often used to denote hardness and firmness, as שֵׁבֶט בַּרְזֶל of a hard rule, Ps. 2:9. Isa. 48:4, גִּיד בַּרְזֶל עָרְפֶּךָ "thy neck (is) an iron sinew," said of the obstinacy of the people. Specially, *an instrument of iron*, Deu. 27:5, Josh. 8:31; 2 Ki. 6:5; *a bond of iron*, Psa. 105:18, fully כֶּבֶל בַּרְזֶל 149:8.

בַּרְזִלַּי ("of iron," unless perhaps it be preferred to compare Talmud. בַּרְזְלָא herdsman, בַּרְזִילִין princes), [*Barzillai*], pr. n.—(1) of a Gileadite famous for his hospitality and liberality towards David when exiled, 2 Sa. 17:27; 19:32—39; 1 Ki. 2:7.—(2) Ezr. 2:61.

בָּרַח fut. יִבְרַח.—(1) TO PASS THROUGH, TO REACH ACROSS (prop. I believe, durchschneiden, durchbrechen, to cut through, to break through; compare בָּרַךְ, and see, as to the sense of cutting, breaking in, the verbs beginning with בר, פר, under the verb בָּרָא), Ex. 36:33, "and he made the middle bar לִבְרֹחַ בְּתוֹךְ הַקְּרָשִׁים מִן־הַקָּצֶה אֶל־הַקָּצֶה to pass through the middle of the boards from one end to the other." Comp. HIPHIL No. 1 and בְּרִיחַ a bar, bolt. Hence—

(2) *to flee, to flee away*, Germ. durchbrechen, durchgehn, to break away. (Arab. بَرِحَ to go away, to depart from its place, to go away to a desert land, entweichen, اِبْنُ بَرِيحٍ a gazelle, from its fleeing.) Const. absol. Gen. 31:22, 27; 1 Sa. 19:18; with an acc. of the place fled to, 1 Sa. 27:4; also followed by לְ, Neh. 13:10; אֶל Num. 24:11, and מִן of the place fled from, 1 Sa. 20:1. The person fled from takes the prefix מִן מִפְּנֵי Gen. 16:8; 35:1, 7; מִלִּפְנֵי Jonah 1:3; מִן Isa. 48:20; מִיַּד (from his hand, i. e. his power) Job 27:22, מֵאֵת (prop. from near) 1 Ki. 11:23. It differs from הִמָּלֵט to escape. 1 Sa. 19:12, וַיֵּלֶךְ וַיִּבְרַח וַיִּמָּלֵט "he went, and fled, and escaped." A dative is sometimes added to an imperative, בְּרַח לְךָ Germ. mache dich fort, rette dich, Gen. 27:43; Num. 24:11; Am. 7:12, comp. the French *s'enfuir*.

Note. In one passage, Ex. 14:5, some following Michaëlis have incorrectly compared the Arab. بَرِحَ *to turn the left side*; for it might be well said of a people that they *fled* when Pharaoh was expecting them to return after three days [but how does it appear that he had any such expectation?], but who instead were about to enter Arabia.

HIPHIL.—(1) i. q. Kal No. 1. Ex. 26:28.

(2) *to put to flight, cause to flee*, Job 41:20; also *to expel, to chase away*, Neh. 13:28.

Derived nouns are בְּרִיחַ, מִבְרָח, and—

בָּרִחַ Isa. 27:1; Job 26:13, and **בָּרִיחַ** pl. בָּרִיחִים Isa. 43:14 (for בָּרִחַ, of the form צַדִּיק).—(1) one who flees, a *fugitive*, Isa. 43:14; also *fleeing*, an epithet of the serpent, both of the real creature, Isa. 27:1, and of the constellation, Job l. l.

(2) [*Bariah*] pr. n. m. 1 Ch. 3:22.

בְּרִי f. בְּרִיָּה adj. (from the root בָּרָה) *fat*, i. q. בָּרִיא, comp. the root No. 2. Eze. 34:20, שֶׂה בְרִיָּה "fat sheep," where perhaps we should read בְּרִיָּה. Three MSS. have בְּרִיאָה. In the words, Job 37:11, אַף בְּרִי יַטְרִיחַ עָב not a few interpreters, following the Ch. and the Rabbins, render בְּרִי "purity," specially "serenity" of the sky (Targ. בְּרִירוּתָא), and they render the whole clause, "serenity also dispels the cloud;" another interpretation given below (see טָרַח) is, however, preferable.

בֵּרִי (i. q. בְּאֵרִי as if, "of a fountain"), [*Beri*], pr. n. m. 1 Ch. 7:36.

בָּרִיא adj. *fattened*, *fat*, see בָּרָא No. 4, used of men, Jud. 3:17; Dan. 1:15; of cows, Gen. 41:2, 4, 18, 20; ears of corn, ver. 5, 7 (see חָלָב); food, Hab. 1:16. Fem. הַבְּרִיאָה coll. *fat cattle*, Zec. 11:16; Eze. 34:3.

בְּרִיאָה f. *something created*, *produced by God*, specially, new, unheard of, Num. 16:30. (Compare Jer. 31:22.)

בִּרְיָה f. *food*, 2 Sa. 13:5, 7, 10. Root בָּרָה No. 2.

בָּרִיחַ see בָּרִחַ.

בְּרִיחַ pl. בְּרִיחִים m.

(1) *a cross-beam*, *a bar*, which was passed from one side to the other through the rings of the several boards of the holy tabernacle, which were thus held together; it is so called from passing through or across, like *transtrum* for *transitrum*, Ex. 26:26, seq.; 35:11; 36:31, seq.; Num. 3:36; 4:31.

(2) *a bolt*, *a bar*, for shutting a door, Jud. 16:3; Neh. 3:3, seq. etc. "The bars of the earth," Jon. 2:7, are the bars of the door, in the depths of the earth, i. e. the entrance to Hades, i. q. בַּדֵּי שְׁאוֹל Job 17:16. Metaph. *a bar* is used for *a prince*, inasmuch as he defends a state (see בַּד Hos. 11:6); Isa. 15:5, בְּרִיחֶיהָ עַד צֹעַר "her princes (flee) to Zoar." Jerome *vectes ejus*. Perhaps the ellipsis of the verb, to flee, is too harsh, especially when there has been no previous mention of flight; and I would rather render with Ch., Saadiah, Kimchi, בריחיה *fugitives*, whether it be better to read בָּרִיחֶיהָ or to derive בְּרִיחֶיהָ from בָּרִיחַ with Kametz pure (of the form עָשִׁיר).

בְּרִיעָה ("gift"), [*Beriah*], pr.n.—(1) of a son of Ephraim; 1 Ch. 7:23, "and he called his name Beriah, כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ because there was a gift to his house." So indeed Michaëlis, Suppl. 224, but apparently more correctly, "because there was a calamity to his house," בְּרָעָה for רָעָה with Beth *essentiæ*, as it is called (p. XCIX, A); compare verses 22, 23; LXX. ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου, Vulg. *eo quod in malis domus ejus ortus esset.*—(2) m., Gen. 46:17.—(3) 1 Ch. 8:13.—(4) 1 Ch. 23:10. From No. 2 is patron.—

בְּרִיעִי Nu. 26:44.

בְּרִית f.—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims (see the root כָּרַת ["and Gen. 15:9, etc."]). ["But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together*, *banquet*, from בָּרָה No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31:54; and in this way we obtain an explanation of בְּרִית מֶלַח covenant (*an eating?*) of salt; see מֶלַח. Ges. add.] It is used of a covenant entered into between nations, Josh. 9:6, seq.; between individuals and friends, 1 Sa. 18:3; 23:18; of a marriage covenant, Mal. 2:14; בַּעֲלֵי בְרִית פ׳ Gen. 14:13, and אַנְשֵׁי בְרִית פ׳ Obad. 7, those joined by league to any one. אֵל בְּרִית Jud. 9:46, i. q. בַּעַל בְּרִית verse 4, "God of covenant," see בַּעַל No. 5, *a*. In speaking of the making of a covenant, the verbs שׂוּם, נָתַן, הֵקִים, כָּרַת are used, 2 Sam. 23:5; עָבַר בְּ, בּוֹא בְּ Deut. 29:11, which see; of its violation, שִׁקֵּר בְּ, עָזַב, חִלֵּל, הֵפֵר. *The covenant* of any one is the covenant entered into with him, Lev. 26:45; Deu. 4:31; בְּרִית יְהוָֹה "a covenant entered into with Jehovah," Deu. 4:23; 29:24, etc. Specially and most frequently used of the covenant and league made between God and Abraham (Gen. 15:18), confirmed by Moses (Ex. 24:7, 8 [This is another covenant]; 34:27; Deu. 5:2), to be renewed and amended after the exile, by the intervention of prophets (Isa. 42:6; 49:8) and the Messiah (Mal. 3:1; comp. Jer. 31:33). [Gesenius has utterly confused the old covenant with the new.] The *land* promised and given to the people by this covenant is called אֶרֶץ הַבְּרִית Eze. 30:5; and the people itself [?] בְּרִית קֹדֶשׁ "(the people) of the holy covenant," Dan. 11:28, 30; מַלְאַךְ הַבְּרִית "the messenger, μεσίτης, of the (new) covenant," i. e. Messiah, Mal. 3:1.

(2) In other places it is the *condition* of this *covenant*, namely—(*a*) the promise of God, Isa. 59:21; and very often—(*b*) *the precepts* of God *which Israel had to keep*, i. e. the divine law, i. q. תּוֹרָה. Hence לוּחוֹת הַבְּרִית Deu. 9:9, 15; אֲרוֹן בְּרִית יְהֹוָה and אֲרוֹן הַבְּרִית the ark in which the law or the tables of the law were kept (see אָרוֹן). דִּבְרֵי הַבְּרִית "the words of the law," Jer. 11:2—8; 34:18; Ex. 34:28; דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים "the precepts of the law, ten precepts;" סֵפֶר הַבְּרִית "the book of the law," used both of its earliest beginnings, Ex. 24:7; and of the whole collection of laws, 2 Ki. 23:2, 21; 2 Ch. 34:30.

As *to a covenant of salt*, see under מֶלַח.

(3) Sometimes ellipt.—(*a*) i. q. מַלְאַךְ בְּרִית *messenger*, herald, declarer and μεσίτης of the new *covenant*, or of a new law and religion, Isa. 42:6; 49:8; compare Mal. 2:8.—(*b*) i. q. אוֹת בְּרִית "sign of the covenant," used of circumcision, Gen. 17: 10, 13; compare 11.

בֹּרִית f., prop. *something which cleanses, something which has a cleansing property* (from בֹּר with the adj. fem. termination ־ִית), specially *salt of lixivium, alkali*, especially vegetable, (for mineral is called נֶתֶר), made from the ashes of various salt and soapy plants (Arab. قلى, اشنان, اشنان *Salsola Kali* L. al.); this was sometimes used together with oil for washing garments instead of soap (Jer. 2:22); it was also used in purifying metals [?], Mal. 3:2. These plants, and their various uses and names, are more fully discussed by Bochart, Hieroz. ii. p. 43, seq.; Celsius, Hierob. i. 449, seq.; Chr. B. Michaëlis Epist. ad Fr. Hoffmannum De Herba Borith. Halæ, 1728, 4to; J. Beckman, Beyträge zur Geschichte d. Erfindd. 4to. p. 10, seq.

בָּרַךְ fut. יִבְרַךְ—(1) to bend the knees, TO KNEEL DOWN. (Arab. برك, Æthiop. በረከ: Syr. ܒܪܟ id. The primary notion lies in breaking, breaking down; compare פָּרַק, and the connection of ideas under the verbs כָּנַע, כָּרַע.) 2 Ch. 6:13, וַיִּבְרַךְ עַל־בִּרְכָּיו "and he kneeled upon his knees" (compare Dan. 6:11). Ps. 95:6, "O come ... וְנִבְרְכָה לִפְנֵי יְהֹוָה עֹשֵׂנוּ let us kneel down before Jehovah our Maker;" see HIPHIL, and בֶּרֶךְ a knee.

(2) *to invoke God, to ask for a blessing, to bless; benedicere* in ecclesiastical Latin. Often thus in Piel, in Kal only in part. pass. בָּרוּךְ blessed, adored (LXX. εὐλογημένος, εὐλογητός), for the use of this part. see Piel; but the forms בָּרוּךְ (inf. absol. for בָּרוֹךְ, of the form יָכוֹר ,קַנּוֹא), Josh. 24:10; בֵּרְכוֹ Gen. 28:6; 1 Sa. 13:10; 2 Sa. 8:10; 1 Ch. 18:10, are referred to Piel with more correctness.

NIPHAL, reflex. i. q. Hithpael, *to bless oneself*: Gen. 12:3; 18:18; 28:14; see HITHPAEL. [Properly *always*, pass. of PIEL No. 3, see Gal. 3:8.]

PIEL בֵּרֵךְ fut. יְבָרֵךְ, וַיְבָרֶךְ, with a dist. acc. וַיְבָרֵךְ.

(1) *to invoke* God, *to praise, to celebrate, to adore, to bless* God, which is done with bended knees, see 2 Ch. 6:13; Ps. 95:6; Dan. 6:11, etc.; (Arab. برك Conj. V. to praise, VI. to be praised (God) with a reverential mind). Constr. followed by an acc. (like γονυπετεῖν τινα, Matt. 17:14). Ps. 104: 1; 26:12; 34:2; 63:5; 66:8; 103:1, 2; 104:35; rarely followed by לְ 1 Ch. 29:20. Participle pass. בָּרוּךְ אֱלֹהִים, בָּרוּךְ יְהֹוָה "blessed be Jehovah," "God," Exod. 18:10; 1 Sam. 25:32, 39; Ps. 28:6; 31:22; 41:14; Job 2:9, בָּרֵךְ אֱלֹהִים וָמֻת "bless God and die," i. e. however much thou praisest and blessest God, yet thou art about to die; thy piety towards God is therefore vain: the words of a wicked woman. As to this use of two imperatives, the one concessive, the other affirmative, promising, threatening in its sense, see my Heb. Gram. 9th ed. § 99 [ed. 13, § 127, 2 *b*]. More fully expressed בָּרֵךְ שֵׁם יְהֹוָה "to invoke the name of Jehovah," Ps. 96:2; and בָּרֵךְ בְּשֵׁם יְהֹוָה (like קָרָא בְּשֵׁם יְיָ) Deut. 10:8; 21:5. Once used of the invocation of idols, Isa. 66:3; and even of one's own praise, Ps. 49:19.

(2) *to bless*, used of men towards one another, *to invoke blessings* on any one in the name of God (בְּשֵׁם יְהֹוָה Ps. 129:8; 1 Ch. 16: 2). (Arab. بارك Æth. ባረከ: id.) Gen. 27:27. Used of the pious vows and prayers which a parent about to die conceives and expresses [rather, his inspired and authoritative blessing], Gen. 27:4, 7, 10; 48:9; a priest for the people, Lev. 9:22, 23; Num. 6:23; a people for a people, Deu. 27:12. Constr. followed by an acc., more rarely by לְ Neh. 11:2. Once used of the consecration of a sacrifice, 1 Sa. 9:13.

(3) *to bless*, as God, men and other created things, Gen. 1:22; 9:1; and very often used of the result of the divine favour, *to cause to prosper*, Gen. 12:2, וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ "I will bless thee and make thy name great;" verse 3; 17:16; 22:17; 24:1; 30:27. Construed with two acc., one of the person, the other of the blessing bestowed on any one by God, Deu. 12:7; 15:14; followed by בְּ of the thing, Gen. 24:1; Ps. 29:11. When men invoke a blessing on any one, the phrase used is, בָּרוּךְ אַתָּה לַיהֹוָה "blessed be thou of Jehovah," 1 Sam. 15:13; בָּרוּךְ הוּא לַיהֹוָה Ruth 2:20; comp. Gen. 14:19; Jud 17:2.—בְּרוּךְ יְהֹוָה "blessed by Jehovah," Gen. 24: 31; 26:29; Num. 24:9. God is said also *to bless*

inanimate things, i. e. make them to prosper, be abundant, Exod. 23:25; Job 1:10; Ps. 65:11; 132:15; Pro. 3:33. ["So of the consecration of the Sabbath"] Gen. 2:3.

(4) *to salute* any one, as done by invoking a blessing on him (1 Sa. 15:13; comp. εἰρήνη ὑμῖν, السلام عليك: salutation being also used in another sense merely for asking after another's welfare (שָׁאַל לְשָׁלוֹם לְ, see שָׁלוֹם). Pro. 27:14; 2 Ki. 4:29; 1 Sam. 25:14 (compare verse 6). Used of one coming, Gen. 47:7; 2 Sa. 6:20; of one who departs and takes leave, Gen. 47:10; 1 Ki. 8:66; also of those who receive and salute one who comes, 1 Sa. 13:10; and of those who take leave of one who is going away, Gen. 24:60; Josh. 22:6, 7.

(5) It is also taken in a bad sense, as meaning *to curse*, i. e. to imprecate some evil on one by calling upon God. Comp. Job 31:30. (This is one of the words of medial signification, like the Arab. ابترك, Æth. ባረከ: to bless and to curse, بهل VIII. to supplicate, and to wish ill, see more in Thesaur. p. 241.) It is properly used of persons, and is transferred to curses and impious words against God, 1 Ki. 21:10; Ps. 10:3 [?]; Job 1:5, 11; 2:5. Others, as Schultens, who have not regarded the signification of cursing as sufficiently certain in this verb, derive the sense of rejecting from that of taking leave (see No. 4), and they apply it to these examples, comp. Gr. χαίρειν ἐᾷν, χαίρειν φράζειν τινά. But the former explanation is shewn to be preferable both by the words of 1 Ki. 21:10; and by the analogy of the languages compared above.

Pual בֹּרַךְ part. מְבֹרָךְ—(1) pass. of Piel No. 1, *to be blessed, praised*, used of God, Job 1:21.

(2) pass. of Piel No. 3, *to be blessed*, i. e. *caused to prosper* by God; followed by מִן of the thing, Deu. 33:13; מְבֹרֶכֶת יְהוָה אַרְצוֹ מִמֶּגֶד שָׁמַיִם וגו׳ "blessed be his land by Jehovah with the gifts of heaven," etc. Compare בָּרוּךְ יְיָ i. e. בָּרוּךְ לַיהוָה. In the prefix מִן h. l. there is the same power as elsewhere after verbs of plenty (Ex. 16:32).

Hiphil הִבְרִיךְ causat. of Kal No. 1, *to cause* camels *to kneel down*, that they may rest and drink, Gen. 24:11. (Arab. ابرك id., Æth. አብረከ: Syr. ܐܒܪܟ ibid.) See בְּרֵכָה, also אַבְרֵךְ p. x, A.

Hithpael הִתְבָּרֵךְ reflex. of Piel No. 2, *to bless oneself*, Deu. 29:18. Constr. followed by בְּ—(*a*) of him who is invoked in blessing (comp. בֵּרֵךְ בְּשֵׁם יְיָ), i. e. God whom we worship. Isa. 65:16, הַמִּתְבָּרֵךְ בָּאָרֶץ יִתְבָּרֵךְ בֵּאלֹהֵי אָמֵן "he who blesseth himself in the earth shall bless himself by the God of truth;" Jer. 4:2.—(*b*) of the person whose happiness and welfare we invoke for ourselves (Gen. 48:20); Ps. 72:17, used of the king praised in this psalm, יִתְבָּרְכוּ בוֹ כָּל־גּוֹיִם יְאַשְּׁרוּהוּ "all nations shall bless themselves by him, they shall pronounce him happy." So also should be explained a passage found with slight alterations five times in Genesis, וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ "and in thy seed shall all nations of the earth bless themselves," i. e. they shall pray that the lot of Israel may be theirs; 22:18; 26:4; comp. 28:14, where for Hithpael there is Niphal; and 12:3; 18:18, where for בְּזַרְעֲךָ there is also בְּךָ, בוֹ. So Yarchi, Le Clerc, and others. Several whose opinion I formerly followed, explain this phrase in a passive sense, with the LXX. and Chaldee. Comp. Gal. 3:8, "and all the nations of the earth shall be blessed in thee, in thy seed," i. e. be brought by them to the true knowledge and worship of God. [These passages, as well as the one in Ps. 72, refer to *Christ;* and they should be taken passively, as shewn us in the New Testament, the blessing is *in Him:* this removes all the *imagined* difficulty.] See Jahn, Archæol. ii. § 263, note. But the analogy of the other instances in which הִתְבָּרֵךְ בְּ, בֵּרֵךְ בְּ, occurs, favours the former sense. [But the New Testament contradicts it; nothing is more common than Hithpael in a passive sense, and in some of these places there is Niphal.]

The derivatives follow immediately, except the pr.n. יְבֶרֶכְיָה, בָּרוּךְ, comp. אַבְרֵךְ.

בְּרַךְ Ch.—(1) i.q. Heb. No. 1, *to kneel down*, in prayer, or worship to God, Dan. 6:11.

(2) *to bless*. Part. pass. בְּרִיךְ i.q. Heb. בָּרוּךְ Dan. 3:28.

Pael בָּרֵךְ (for the common בָּרֵךְ), *to praise, bless* God; followed by לְ, Dan. 2:19; 4:31. Part. pass Dan. 2:20.

בֶּרֶךְ *a knee*, in sing. once Isa. 45:23. (Syr. ܒܽܘܪܟܳܐ, ܒܶܪܟܳܐ, Æth. ብርክ: id. Ch. transp. אַרְכֻּבָּא.)

Dual בִּרְכַּיִם constr. בִּרְכֵּי *knees*, not used of two merely, but even of all. כָּל־בִּרְכַּיִם "all knees," Eze. 7:17; 21:12. מַיִם בִּרְכָּיִם "water reaching to the knees," Eze. 47:4. *Upon the knees* (עַל בִּרְכַּיִם) where new-born children are received by their parents or nurses, Gen. 30:3; 50:23; Job 3:12, and where children are fondled by their parents, Isa. 66:12.

בְּרֵךְ Ch. id. Dan. 6:11.

בָּרַכְאֵל ("whom God blessed"), [*Barachel*], pr.n. of the father of Elihu, Job 32:2, 6.

בְּרָכָה once בְּרָכָה Gen. 27:38, constr. בִּרְכַּת; plur. בְּרָכוֹת, constr. בִּרְכוֹת f.

(1) *a blessing, benediction, invocation of good*, as of a father about to die, Gen. 27:12, seq.; 33:11. בִּרְכַּת יְשָׁרִים "the benediction of righteous men," Pro. 11:11; בִּרְכַּת יְהוָֹה "benediction (i. e. favour) of God," the result of which is prosperity and good of every kind, Gen. 39:5; Ps. 3:9; Isa. 44:3. Also בְּרָכָה simply, Isa. 19:24; Joel 2:14, sometimes followed by a gen. of him whom God had blessed. Gen. 28:4, בִּרְכַּת אַבְרָהָם "the benediction (with which he blessed) Abraham;" Gen. 49:26, בִּרְכוֹת הוֹרַי עַד "the benedictions (of God with which he blessed) the eternal mountains." Differently, Proverbs 24:25, בִּרְכַּת טוֹב "blessing of good." Plur. בְּרָכוֹת *benedictions, blessings*, sc. of God, Pro. 10:6; 28:20; but more often, *benefits, gifts* divinely bestowed; Psal. 84:7; Gen. 49:25. Compare Isa. 65:8, "destroy it (the cluster) not, כִּי בְרָכָה בּוֹ for there is a divine gift in it."

(2) concr. used of a *man* by the favour of God, *extremely fortunate and happy*. Gen. 12:2, וֶהְיֵה בְּרָכָה; Psal. 21:7, תְּשִׁיתֵהוּ בְרָכוֹת לָעַד "thou hast made him most blessed for ever." Collect. Zec. 8:13.

(3) *a gift, present*, by which one signifies favour and good will, such as one offers with good wishes. Gen. 33:11; 1 Sa. 25:27; 30:26; 2 Ki. 5:15. נֶפֶשׁ בְּרָכָה "a bountiful soul," i. e. a bountiful person; Pro. 11:25. (Syr. ܒܘܪܟܬܐ, Æth. በረከት: id.).

(4) i. q. שָׁלוֹם *peace*, 2 Ki. 18:31, עֲשׂוּ אִתִּי בְרָכָה "make peace with me;" Isa. 36:16.

(5) [*Berachah*], pr. n.—(*a*) of a valley in the desert near Tekoa, 2 Ch. 20:26.—(*b*) m. 1 Ch. 12:3.

בְּרֵכָה constr. בְּרֵכַת f. *a pool, pond*, pr. such as camels kneel down to drink at; see הִבְרִיךְ. [בָּרַךְ Hiphil.] (Arab. بِرْكَة the cup of a fountain, and a similar reservoir for water; Spanish *alberca.*) 2 Sa. 2:13; 4:12; Cant. 7:5; fully בְּרֵכַת מַיִם Nah. 2:9; Ecc. 2:6. There were two such ponds to the west of Jerusalem, formed by the waters of the fountain Shiloah [by some other fountain, not Shiloah], "the upper pool," Isa. 7:3, called also "the old pool," Isa. 22:11, and "the king's pool," Neh. 2:14, as watering the king's gardens (Neh. 3:15); and "the lower pool," Isa. 22:9, which was used for supplying the lower city with water. ["From *the upper pool* Hezekiah afterwards brought the water to a reservoir within the city, between or within the two walls; i.e. the first and second walls of Josephus, north of Zion; Isa. 22:11; 2 Ki. 20:20; 2 Ch. 32:30. See Robinson's Palest. i. p. 483—7."]

בֶּרֶכְיָה ("whom Jehovah blessed," for בְּרָכְיָה) *Berechiah*, pr. n. m.—(1) a son of Zerubbabel, 1 Ch. 3:20.—(2) 1 Chr. 9:16.—(3) Neh. 3:4, 30.—(4) compare בֶּרֶכְיָהוּ No. 1.

בֶּרֶכְיָהוּ (id.) pr. n. *Berechiah*. The name thus spelled is that of—(1) the father of Zechariah the prophet, Zec. 1:7; verse 1, however, בֶּרֶכְיָה.—(2) 1 Ch. 6:24.—(3) 2 Ch. 28:12.

בָּרַם a root not used as a verb; pr. (which has been strangely neglected by etymologists), onomatop. i. q. βρέμω, βριμάομαι, *fremo*, brummen, summen. In Arabic it is used—

(1) of the noise and murmuring of a morose man Germ. murren; whence 1 Pet. 4:9, for the Gr. γογγυσμός, there is excellently in Arab. Vers. تَبَرُّم, also بَرِمَ to be disdainful, pr. to be morose, mürrisch seyn; also used in Arabic—

(2) of the *humming* sound made in spinning and twisting a thread; Germ. schnurren, hence بَرَمَ II. IV. *to twist threads* together; Germ. zwirnen, whence the Heb. בְּרוֹמִים. Like other verbs of twisting and binding (see חוּל), this is farther applied—

(3) to *firmness* (بَرَمَ to make firm, comp. also *firmus*); hence ["perhaps"]—

בְּרַם Ch. pr. adv. of affirmation, *yea, truly*, as in the Targ. and Syr. ܒܪܡ, but in the Old Test. always adversative, *but, yet, nevertheless*, Dan. 2:28; 4:12; 5:17; Ezr. 5:13. Comp. אֲבָל No. 2.

בַּרְנֵעַ see קָדֵשׁ בַּרְנֵעַ.

בָּרַע an unused root. Arab. بَرَعَ to excel. Conj. V. to give spontaneously. Hence [perhaps] pr. n. בְּרִיעָה and—

בֶּרַע ("gift" ["for בֶּן רַע, see ב p. c, A"]), pr. n. of a king of Sodom, Gen. 14:2.

בָּרַק TO SEND LIGHTNING, used of God; once found, Ps. 144:6. (Arab. بَرَقَ, Syr. ܒܪܩ id. Æth. በረቀ: to lighten, አብረቀ: to thunder.)

Derived nouns are, בָּרֶקֶת, בַּרְקָנִים, and—

בָּרָק m.—(1) *lightning*. (Syriac, Arab. ܒܪܩܐ, بَرْق id.) Dan. 10:6. Coll. *lightnings*, Ps. 144:6 2 Sa. 22:15; Eze. 1:13. Pl. בְּרָקִים Job 38:35; Ps 18:15; 77:19, etc. Applied to the brightness of a sword, Eze. 21:15, 33. Deu. 32:41, בְּרַק חַרְבִּי "the

lightning of my sword," i. e. my glittering sword. Nah. 3:3; Hab. 3:11. Comp. Zec. 9:14. Hence—

(2) poet. *the glittering sword* itself, Job 20:25.

(3) [*Barak*], pr. n. of a leader of the Israelites, who by the aid of Deborah obtained a great victory over the Canaanites, Jud. 4:6, seq.; 5:1, 12, 15. Comp. בָּרָן. He was called "thunderbolt," *fulmen* (Cic. pro Balb. xv.), as amongst the Pœni "Hamilcar Barcas."

בְּרַק, see בְּנֵי בְּרַק page CXXVII, B.

בַּרְקוֹס ("painter," for בַּרְדְּקוֹס, compare رقش to paint in colours, or from the quadril. برقش, which signifies the same), [*Barkos*], pr. n. m. Ezra 2:53; Neh. 7:55.

בַּרְקֳנִים m. pl. i.q. מוֹרִגִּים *threshing wains*, instruments which were used for treading out corn; made of thick timber, and having the lower side armed and jagged with iron or fire-stones [flints], which abound in Palestine, so that the corn was rubbed out. This word appears to be derived from the unused word בַּרְקָן giving out light, which I expect denoted *the fire-stone* (comp. بَرْقَة stony ground, perh. prop. abounding in fire-stone, as is the case with a great part of Palestine and Arabia); whence בַּרְקָנִי *a threshing wain armed with fire-stones;* pl. בַּרְקָנִים. It occurs twice, Jud. 8:7, 16.

בָּרֶקֶת f. Ex. 28:17, and בָּרְקַת (Lehrg. page 467) Eze. 28:13, a species of *gem*, so called from its *being bright.* LXX., Vulg., and Josephus render it *smaragdus, emerald;* and this is defended at length by Braun, De Vest. Sacerdott. page 517, seq., who also considers the Gr. *μάραγδος, σμάραγδος*, as derived from this word. Nor is this amiss, for also the Gr. *μαραγή, σμαραγή*, with the derivatives, which have the sense of *making a noise, thundering*, answer to the Heb. בָּרַק: *μάραγδος*; also as the name of a gem, it comes from the notion of light, which is primary in this root.

בָּרַר pret. בָּרוֹתִי Eze. 20:38, inf. with suff. בָּרָם Ecc. 3:18 (of the form שָׁךְ from שָׁכַךְ), kindred to the roots בָּרָא, בָּרָה.

(1) TO SEPARATE, TO SEVER, Eze. 20:38. בָּרוֹתִי מִכֶּם הַמֹּרְדִים "I will separate the rebels from you." (Arab. بَرَّ Conj. VIII. to stand apart from one's companions.)

(2) *to select, to choose* (comp. בָּרָה No. 3). Part. pass. *selected, chosen.* 1 Chr. 9:22, כֻּלָּם הַבְּרוּרִים לְשֹׁעֲרִים "all chosen (that) they might be (porters)," 1 Chron. 7:40; 16:41; Neh. 5:18. ["Also, *select, chosen, choice*, 1 Ch. 7:40; animals, Neh. 5:18."]

(3) *to separate and remove* impure things, *to cleanse*—(*a*) an arrow from rust, *to polish, to point, to sharpen* it, Isa. 49:2. See HIPHIL. (Arab. برا to pare down, to point a weapon.)—(*b*) It is applied to pure and upright words and deeds. Part pass. Zeph. 3:9, שָׂפָה בְרוּרָה "a pure lip." Adv Job 33:3, וְדַעַת שְׂפָתַי בָּרוּר מִלֵּלוּ "and what I know my lips have spoken purely," i. e. truly, sincerely, (ohne Falsch). Psa. 19:9, "the commandment of Jehovah is pure," i. e. true, just. Compare NIPHAL, PIEL, HITHPAEL. (Arab. بَرَّ Med. E, to be just, true; بِرّ true, just. Syr. ܒܪܝܪܐ pure, neat, simple; ܒܪܝܪܘܬܐ purity. In the proper signification of *purity*, it answers to the Lat. *purus*, Germ. bar, Engl. *bare;* figuratively, to the Lat. *verus*, wahr.)

(4) *to explore, to search out, to prove*, which is done by separating, comp. בָּקַר No. 3, Ecc. 3:18. It answers to inf. לָבוּר Eccl. 9:1, see בּוּר. (Arabic إستبر to investigate the truth, بار Med. Waw, to search out.)

(5) *to be empty*, see בַּר adj. No. 3, Ch. בָּר.

NIPHAL נָבַר reflex. *to purge oneself*, for entering on a sacred office, Isa. 52:11. Part. נָבָר *pure*, i. e. upright, pious, Ps. 18:27; 2 Sa. 22:27; see Kal No. 3, *b*.

PIEL, *to purge*, Dan. 11:35.

HIPHIL, *to purge* an arrow, i. e. to sharpen, Jer. 51:11 (see Kal No. 3, *a*); corn in the threshing-floor, Jer. 4:11.

HITHPAEL, (1) *to purge oneself*, sc. from the defilement of idolatry and sin, *to reform*, Dan. 12:10 (compare 11:35). [This certainly ought to be taken in a passive sense, *to be purged.*]

(2) *to act truly, graciously*, used of God, see under Kal No. 3, *b;* Ps. 18:27, עִם נָבָר תִּתְבָּרָר "with the pure thou wilt shew thyself pure." As to the form תִּתַּבָּר see Analyt. Ind.

Derived nouns are בַּר No. II., בֹּר, בֹּרִית, בַּרְבֻּרִים.

בָּרַשׁ an unused root, which had, I suppose, the same sense as the Arab. برت i. e. *to cut, to cut into* (see under the root בָּרָא), whence Arab. بُرْت an axe. [Hence בְּרוֹשׁ.]

בִּרְשַׁע (i.q. בֶּן־רֶשַׁע "son of wickedness," see בִּדְקַר), [*Birsha*], pr. n. of a king of Gomorrah, Gen 14:2.

בָּרַת an unused root, which seems to have had the sense of *to cut, to hew;* see בָּרַשׁ. Hence בְּרוֹת.

בְּשׂוֹר ("cold;" compare بسر V. to be cold, as water), [*Besor*], always with the art. הַבְּשׂוֹר, pr. n. of a stream near Gaza, emptying itself into the Mediterranean Sea, 1 Sa. 30:9; 10, 21.

בְּשֹׂרָה & בְּשׂוֹרָה f.

(1) *glad tidings, good news,* 2 Sa. 18:22, 25; once with the addition of טוֹבָה verse 27.

(2) *reward of good news,* 2 Sam. 4:10. Root בָּשַׂר.

בָּשַׂם an unused root, *to smell sweetly,* Chald. and Syr. בְּסַם, ܒܣܡ id., but commonly gener. *to be pleasant, agreeable;* compare בָּאַשׁ.

Besides the nouns which immediately follow, there are derived hence pr. n. יִבְשָׂם, מִבְשָׂם.

בֶּשֶׂם or **בָּשָׂם** (with Kametz impure) m., *balsam, the balsam plant,* formerly frequent in the gardens of Judæa, and still cultivated at Tiberias, Cant. 5:1. (Arab. بَشَامٌ an odorous shrub, like the balsam tree; by the insertion of Lam quadril. بلسم, بلسام, بلسان βάλσαμος, the balsam tree.) ["Ch. and Talmud. בּוּסְמָן, also אֲפַרְסְמוֹן, *l* being changed into *r*."]

בֹּשֶׂם · בֶּשֶׂם Ex. 30:23, and בּשֶׂם m.

(1) *a sweet smell,* especially such as spices emit, Syr. ܒܣܡܐ spice, Isa. 3:24; קִנְּמָן־בֶּשֶׂם sweet smelling cinnamon, Ex. loc. cit.; pl. Cant. 4:16.

(2) *spice* itself, 1 Ki. 10:10; Ex. 35:28; Eze. 27:22; pl. בְּשָׂמִים *spices,* Ex. 25:6; 35:8; הָרֵי בְשָׂמִים mountains abounding in spices, Cant. 8:14.

(3) i. q. בָּשָׂם the balsam shrub, Cant. 5:13; 6:2.

בָּשְׂמַת ("sweet smelling"), [*Bashemath, Basmath*], pr. n. f.—(1) of a wife of Esau, sometimes called a Hittite, Gen. 26:34, sometimes called the daughter of Ishmael, Gen. 36:3, 4, 13. [Two of Esau's wives bore this name.]—(2) a daughter of Solomon, 1 Ki. 4:15.

בָּשַׂר not used in Kal; Arab. بَشِرَ to be joyful, cheerful, especially in receiving glad tidings; Med. A. and Conj. II. to gladden with good tidings, with an acc. of person and بـ of thing. The primary sense appears to be that of BEAUTY, whence بَشِيرٌ fair, beautiful, since a face is made more beautiful by joy and cheerfulness (see טוֹב good, fair, joyful); and, on the contrary, the face of a cross and angry person is disfigured; hence بَشَرٌ, بَشَرَةٌ the external skin of man, בָּשָׂר flesh, in which a person's beauty is perceived.

PIEL בִּשַּׂר—(1) *to make* any one *cheerful with glad tidings, to bear glad tidings, to announce* (glad tidings) to any one; with an acc. of pers. 2 Sa. 18:19, אָרוּצָה־נָּא אֲבַשְּׂרָה אֶת־הַמֶּלֶךְ כִּי וגו׳ "let me run and announce to the king what," etc.; Psal. 68:12, הַמְבַשְּׂרוֹת צָבָא רָב "(women) announcing (victory) to a great host;" 1 Sa. 31:9; Isa. 40:9; absol. 2 Sa. 4:10, הָיָה כִמְבַשֵּׂר בְּעֵינָיו "he supposed that he brought glad tidings;" also followed by an acc. of the thing announced, Isa. 60:6; Ps. 40:10. Part. מְבַשֵּׂר a messenger of good news, Isa. 40:9; especially of peace, Isa. 52:7; of victory, 1 Sa. 31:9; Psal. 68:12.

(2) It is more rarely used of any messenger, 2 Sa. 18:20, 26; and even one unpleasant, 1 Sa. 4:17; hence there is twice fully said, בִּשַּׂר טוֹב 1 Ki. 1:42; Isa. 52:7.

HITHPAEL, *to receive glad tidings,* 2 Sa. 18:31; Arab. Conj. I. Med. E, and Conj. IV., VIII., X.

Derivatives בְּשׂוֹרָה and—

בָּשָׂר once in pl. בְּשָׂרִים Pro. 14:30; m., *flesh.* As to its etymology, see the root. (Syr. ܒܣܪܐ, Ch. בִּסְרָא and בִּשְׂרָא id., Arab. بَشَرٌ and بَشَرَةٌ denote the exterior skin, and metaph. the human race, a signification which is taken from flesh.) Used—(*a*) of the flesh of the living body, whether of men or of beasts, Gen. 41:2, 19; Job 33:21, 25; once apparently for *the skin* itself (compare Arab.); Ps. 102:6, in describing extreme wasting, דָּבְקָה עַצְמִי לִבְשָׂרִי "my bone cleaveth to my skin."—(*b*) used of the flesh of cattle which is eaten, Ex. 16:12; Lev. 7:19; Nu. 11:4, 13. Job 31:31, in praise of his hospitality, מִי יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבָּע "who is there that was not satisfied with his flesh" (i.e. in his feasts)? *Flesh* is also used—

(1) More generally for *the whole body;* opp. to נֶפֶשׁ Isa. 10:18; Job 14:22. Pro. 14:30, חַיֵּי בְשָׂרִים לֵב מַרְפֵּא "the welfare of the body is a tranquil heart;" sometimes with the added notion of weakness and proneness to sin (Matt. 26:41), Ecc. 2:3; 5:5.

(2) of *all living creatures.* כָּל־בָּשָׂר "all living creatures," Gen. 6:13, 17, 19; 7:15, 16, 21; 8:17; specially *all men,* the whole human race, Gen 6:12; Ps. 65:3; 145:21; Isa. 40:5, 6. Very often used as opposed to God and his power (רוּחַ אֱלֹהִים, הָרוּחַ), with the notion of weakness and frailty. Gen. 6:3; Job 10:4, הַעֵינֵי בָשָׂר לָךְ "hast thou mortal eyes?" i. e. dull, not-clear-sighted; Isa. 31:3. "The Egyptians

are men, not gods, סוּסֵיהֶם בָּשָׂר וְלֹא רוּחַ their horses are flesh, not endued with divine power;" Ps. 56:5; 78:39; Jer. 17:5; compare 2 Cor. 10:4. In the New Test. similarly σὰρξ καὶ αἷμα, opp. to God and the Holy Spirit, Mat. 16:17; Gal. 1:16.

(3) עַצְמִי וּבְשָׂרִי "my bone and my flesh," used often of a relative. Gen. 29:14; Jud. 9:2; 2 Sam. 5:1; 19:13, 14; comp. Gen. 2:23; also simply בְּשָׂרִי Gen. 37:27, כִּי אָחִינוּ בְשָׂרֵנוּ הוּא. Used of any other man, as being our brother, Isa. 58:7. Comp. שְׁאֵר.

(4) by a euphemism for *pudenda viri* (compare Gr. σῶμα), more fully בְּשַׂר עֶרְוָה flesh of nakedness (Ex. 28:42). Gen. 17:11, seq.; Lev. 15:2, 3, 7, 19.

בְּשַׂר Ch. i.q. Heb. *flesh*, Dan. 7:5, in emphat. st. בִּשְׂרָא Dan. 2:11, used of the human race, ibid. כָּל־בִּשְׂרָא all living creatures, Dan. 4:9.

בְּשׂרָה see בְּשׂוֹרָה.

בָּשַׁל or **בָּשֵׁל** TO BE COOKED, RIPENED.

(1) *to be cooked* with fire, Eze. 24:5.

(2) *ripened* with the heat of the sun, as the harvest, Joel 4:13 (Syr. ܒܫܠ, Ch. בְּשַׁל, Æth. በሰለ: to be cooked, to be ripened. In the same manner the sense to be cooked, and to be ripened, are joined in other verbs; as in Arab. طبخ, Pers. بختن and پختن *bukhten* and *pukhten*, which is kindred to the Germ. backen [Engl. *to bake*], Gr. πέπτω, πέσσω, Lat. *coquitur uva, vindemia*, Virg. Georg. ii. 522, Germ. die Traube kocht).

Piel causat. of Kal No. 1, *to cook*, especially flesh, Ex. 16:23; 29:31; Nu. 11:8; other food, 2 Ki. 4:38; 6:29.

Pual pass. of Piel, Ex. 12:9; Lev. 6:21.

Hiphil causat. of Kal No. 2, *to ripen*, Gen. 40:10; see under the word אֶשְׁכֹּל.

Derived nouns מְבַשְּׁלוֹת and—

בָּשֵׁל m. Ex. 12:9, **בְּשֵׁלָה** f. Num. 6:19, *something boiled, sodden.*

בִּשְׁלָם (for בֶּן־שְׁלָם "son of peace"), [*Bishlam*], pr. n. of a Persian magistrate [in the Holy Land], Ezr. 4:7.

בָּשַׁן a root not used in Hebrew. Arab. بَثْنَة level and soft soil, soft sand. Hence pr. n. נִבְשָׁן and—

בָּשָׁן ("soft," "sandy soil"), often with the art. הַבָּשָׁן pr. n. *Bashan*, the northern part of the region beyond Jordan; bounded on the north by the mountains of Hermon, 1 Ch. 5:23 (whence "the hill of Bashan," Ps. 68:16, is a name of Hermon), and on the south by Jabbok and Mount Gilead; on the east extending to Salchah (Deu. 3:10, 13; Josh. 12:4). It was taken from Og an Amorite king, by the Israelites, and was given with part of Gilead to the half tribe of Manasseh (Num. 21:33; 32:33), it was celebrated for its oaks (Isa. 2:13; Eze. 27:6; Zec. 11:2) and for its rich pastures and abundance of cattle (Deut. 32:14; Ps. 22:13; Amos 4:1; Eze. 39:18). Arab. البثنية Ch. בּוּתְנָן, מַתְנָן, Syr. ܡܬܢܢ, Gr. in Josephus and Ptolem. Βαταναία, now البثنية el-Bethenyeh.

בָּשְׁנָה *shame* (from the root בּוֹשׁ), Hos. 10:6. Nouns ending in the syllable נָה, נָא, added to the root are also found in Chaldee (see אֻשַּׁרְנָא), and more frequently in Æthiopic; see Ludolfi Gramm. Æthiop. p. 90. It is rendered, very unsuitably, by Michaëlis (Suppl. p. 233), sackcloth, or mourning garment, by comparison with the Arab. بَشَانَة sackcloth of coarse flax, but sackcloth of linen was not used for mourning garments. The common interpretation is sufficiently defended by the parallelism, and no new sense need be sought.

בָּשַׁס once found in Poel בּוֹשֵׁס for בּוֹסֵס TO TREAD DOWN; followed by עַל (שׁ and ס being interchanged, see ס), Amos 5:11.

בָּשַׁשׁ a root falsely adopted, whence some derive בּוֹשֵׁשׁ Pilel of the verb בּוֹשׁ, which see.

בֹּשֶׁת with suff. בָּשְׁתִּי (from the root בּוֹשׁ), f.

(1) *shame*, often with the addition of פָּנִים Jer. 7:19; Ps. 44:16; Dan. 9:7, 8; לָבַשׁ בֹּשֶׁת Job 8:22; Ps. 35:26, and עָטָה בֹשֶׁת Ps. 109:29, to be covered with shame.

(2) *ignominy, a vile and ignominious condition*, Isa. 54:4; 61:7; Hab. 2:10; Mic. 1:11, עֶרְיָה בֹשֶׁת "in nakedness and shame," (al. nuda pudendis).

(3) *an idol*, which deceives the hope of the worshippers and puts them to shame, Jer. 3:24; 11:3; Hos. 9:10.

I. **בַּת** (contr. from בֶּנֶת for בְּנַת from the root בָּנָה), with suff. בִּתִּי (from בִּנְתּ); pl. בָּנוֹת; constr. בְּנוֹת (as if from sing. בָּנָה; compare בָּנִים sons), *a daughter* (Arab. بِنْتٌ; pl. بَنَاتٌ, Syr. ܒܪܰܬ݂ܳܐ; pl. ܒܢ̈ܳܬ݂ܳܐ, Ch. בַּת and בְּרַתָּא; const. בְּרַת; with suff. בְּרַתֵּהּ; pl. בְּנָת). בְּנוֹת הָאָדָם "daughters of men," human women, opp. to sons of God, Gen. 6:2, 4; Cant. 7:2, בַּת־נָדִיב "O daughter of a noble (father)," a loving address to a

maiden. A queen herself is addressed as בַּת Ps. 45:11; compare בֵּן No. 3.

The name of daughter as well as that of son (see בֵּן), is of wide extent. It is used for—

(1) *grand-daughter, a female descendant.* So בְּנוֹת יִשְׂרָאֵל the Hebrew women, Jud. 11:40; בְּנוֹת כְּנַעַן Canaanitish women, especially maidens, Gen. 28:8; and with the name of a people, בְּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1:20; בְּנוֹת עַמִּי the women of my nation, Eze. 13:17. So also we should take בְּנוֹת יְהוּדָה Ps. 48:12, where some incorrectly understand the towns of Judah. For, lesser towns around a city are called the daughters of the *city*, not of a *region; the daughters of Judah*, i.e. the women of Judah (see No. 5) are opposed to *Zion*, i.e to the sons of Zion, Zionites, and both by the laws of parallelism denote the inhabitants of Zion, and the rest of Judah of both sexes; compare Isa. 4:4.

(2) *a maiden, a young woman, a woman*, comp. בֵּן No. 2, Gr. θυγάτηρ, Fr. *fille*, Gen. 30:13; Cant. 2:2; 6:9; Jud. 12:9; Isa. 32:9. Poet. בַּת הַנָּשִׁים "daughter of women," for "maiden," young woman, Dan. 11:17.

(3) *foster-daughter, adopted daughter*, Est. 2:7, 15.

(4) *female disciple, worshipper*, Mal. 2:11, בַּת־אֵל נֵכָר "the worshipper of a strange god."

(5) followed by a genit. of place, especially a city or region, it denotes *a woman there born and dwelling*, specially of youthful age, as, בְּנוֹת יְרוּשָׁלַיִם Cant. 2:7; 3:5; 5:8, 16; בְּנוֹת צִיּוֹן Isa. 3:16, 17; 4:4; בְּנוֹת הָאָרֶץ Gen. 34:1. By a peculiar idiom of Heb. and Syriac בַּת *daughter*, like other feminines (see Lehrgeb 477), is used by the poets collectively for בָּנִים *sons* (comp. בַּת גְּדוּד Mic. 4:14 for בְּנֵי גְדוּד 2 Ch. 25:13), and *daughter of a city* or *region* or *people*, is used poetically for its inhabitants. So בַּת־צֹר for בְּנֵי צֹר *Tyrians*, Ps. 45:13; בַּת־יְרוּשָׁלַיִם Isa. 37:22; בַּת־צִיּוֹן Isa. 16:1; 52:2; Jer. 4:31; בַּת־אֱדוֹם Lam. 4:22; בַּת־מִצְרַיִם Jer. 46:11; 19:24; בַּת־תַּרְשִׁישׁ Isa. 23:10; בַּת־עַמִּי i.q. בְּנֵי עַמִּי my people, Isa. 22:4; Jer. 4:11; 9:6; as in Syr. ܒܪܬ ܐܒܪܗܡ *daughter of Abraham*, for sons of Abraham, i. e. Hebrews, see my Comment. on Isa. 1:8. Hence has arisen the προσωποποιΐα, so common in the Hebrew poets, by which all the inhabitants are presented under the figure of a woman (Isa. 23:12, seq.; 47:1, seq.; 54:1, seq.; Lam. 1:1, seq.), and the *daughter* of a country is called *the virgin*, as בְּתוּלַת בַּת־צִידוֹן i. e. "virgin daughter of Sidon" (the construct. state standing for apposition), Isa. 23:12; ב׳ בַּת־בָּבֶל Isa. 47:1; ב׳ בַּת־מִצְרַיִם Jer. 46:11; ב׳ בַּת־יְהוּדָה Lam. 1:15; ב׳ בַּת־עַמִּי Jer. 14:17. And as the names of nations are often transferred to countries, and vice versâ (Lehrg. page 469), this phrase, which properly denotes the inhabitants, is also used by the poets of a city or region itself. So בַּת־צִיּוֹן of the city itself, Isa. 1:8; 10:32; בַּת־בָּבֶל Ps. 137:8; and it is even said יוֹשֶׁבֶת בַּת־בָּבֶל "inhabitress (i.e. inhabitants) of the daughter of Babylon," i. e. of the city itself, Zec. 2:11; Jer. 46, 19; 48:18.

(6) Followed by a genit. of time, it implies a female who has lived *during* that time; בַּת־תִּשְׁעִים שָׁנָה one ninety years old, Gen. 17:17. Comp. בֵּן No. 6.

(7) Figuratively, *the daughter of any thing* is used with regard to *whatever depends upon it, pertains to it, or is distinguished for it.* Comp. בֵּן No. 7. So *daughters of a city* is a name given to the smaller towns situated in its jurisdiction and dependent on it, Num. 21:25, 32; 32:42; Josh. 17:11; Jud. 11:26; בַּת־עַיִן daughter of the eye, i. e. the pupil (see אִישׁוֹן) ["בְּנוֹת הַשִּׁיר "daughters of song," songstresses, Ecc. 12:4; בַּת בְּלִיַּעַל a wicked woman, 1 Sa. 1:16;"]; בַּת־אֲשֻׁרִים (ivory) the daughter of cedars, i e. set in cedar, Eze. 27:6.

(8) It is applied to *animals* in one phrase, בַּת־יַעֲנָה بنت النعامة the daughter of the female ostrich, used of the ostrich (see יַעֲנָה). Comp. בֵּן No. 9.

(9) It is supposed to mean *a branch* of a tree. Gen. 49:22, בָּנוֹת צָעֲדָה עֲלֵי שׁוּר "the daughters" i.e. branches of a fruit tree (בֵּן פֹּרָת comp. בֵּן No. 10), "go up over the wall," i.e. in their luxuriant growth. It may, however, be better to read with Ilgen on the passage, בְּנוֹת צְעָדָה עֲלֵי שׁוּר "the daughters of ascent," i.e. the wild beasts dwelling in the mountains (comp Arab. بنات صعدة), "lie *in wait*" (liegen auf der Lauer).

(10) In proper names—

(*a*) בַּת־רַבִּים ("daughter of many"), [*Bath-rabbim*], pr. n. of the gate of Heshbon, Cant. 7:5.

(*b*) בַּת־שֶׁבַע ("daughter of an oath," שֶׁבַע for שְׁבוּעָה, comp. Gen 26:33, 34; or, daughter of seven, sc. years), [*Bath-sheba*], the wife of Uriah, defiled by David, who married her after her husband was killed; and by whom she was the mother of Solomon, 2 Sa. 11:12; 1 Ki. 1:15, seq. Also called בַּת־שׁוּעַ [*Bath-shua*], 1 Ch. 3:5.

(*c*) בִּתְיָה ("daughter," i.e. worshipper, "of Jehovah"), [*Bithiah*], pr. n. f. 1 Ch. 4:18.

II. בַּת (from the root בָּתַת No. 1), pl. בַּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), *a measure* of fluids, as of wine and oil, of the same content as אֵיפָה of any

thing dry. It may be called in Lat. *amphora.* Ten baths made a homer (חֹמֶר, see Eze. 45:11, 14); the tenth part of a bath was called עֹמֶר 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάδος δύναται χωρῆσαι ξέστας ἑβδομήκοντα δύο.

בַּת Ch. i.q. Heb. No. II. pl. בַּתִּין Ezr. 7:22.

בַּתָּה fem. *desolation* (from the root בָּתַת No. 2. Isa. 7:19, נַחֲלֵי הַבַּתּוֹת "desolated (desert) valleys," *or* "abrupt vallies" (comp. בָּצוּר broken off, abrupt, headlong, and ῥαγάς from ῥήγνυμι); but the former meaning is preferable. It does not appear that we should read differently the ἅπαξ λεγόμενον—

בָּתָה fem. Isa. 5:6, where it is said of a vineyard: אֲשִׁיתֵהוּ בָתָה, as if אֲשִׁיתֵהוּ כָּלָה Germ. ich will ihm das Garaus machen. Vulg. "*ponam eam desertam.*" "I will lay it desolate." The grammarians have not been consistent with regard to this form, which ought in each case to have the same vowels. [But still a variation in the vowels is not unfrequent; here we have a long vowel in the one case to compensate for dagesh in the other.]

בְּתוּאֵל pr.n.—(1) of a man (i. q. מְתוּאֵל "man of God"), [*Bethuel*], the father of Laban and Rebecca, Gen. 22:22, 23; 24:15, 24, 47, 50; 25:20; 28:2, 5.

(2) of a place (pr. "tarrying of God," from بتا i. q. בּוּת), a town in the tribe of Simeon, 1 Ch. 4:30, which in Josh. 19:4 is written contr. בְּתוּל. In Josh. 15:30, in the same series of cities (as to this remarkable corruption see Relandi Palæstina, p. 152, 153), there is found כְּסִיל.

בְּתוּלָה f.—(1) *a virgin*, pure and unspotted, so called as being separated and secluded from intercourse with men, see the root (Arabic بَتُولٌ a pure virgin, a religious البتول, specially of the virgin Mary, Syr. ܒܬܘܠܐ virgin, also a man professing virginity, compare Æth. ድንግል: a virgin, chaste young man. Syr. ܒܬܠ to defile a virgin). Gen. 24:16, וְהַנַּעֲרָה .... בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ "and the girl .... was a virgin, and no man had known her," 2 Sa. 13:2, 18; נַעֲרָה בְתוּלָה "a girl, a virgin," i. e. pure, Deu. 22:23, 28; Jud. 19:24; 21:12; 1 Ki. 1:2.

(2) Also used of a woman newly married, Joel 1:8; as in Latin *virgo*, Virg. Ecl. vi. 47; Æn. i. 493; *puella*, Georg iv. 458, and Arabic بِكْر virgin, LXX. νύμφη.

(3) By a προσωποποιία, familiar to the Hebrews, by which *cities* or *states* are spoken of under the figure of women, they are also called *virgins*, see the examples cited under בַּת No. 5. Also without בַּת there is simply said בְּתוּלַת יִשְׂרָאֵל "the virgin of Israel," of the people of Israel, Jer. 18:13; 31:4, 21; Amos 5:2. Rightly Ch. כְּנִישְׁתָּא דְיִשְׂרָאֵל *the congregation of Israel.*

בְּתוּלִים m. pl.—(1) *virginity*, Lev. 21:13, וְהוּא אִשָּׁה בִבְתוּלֶיהָ יִקָּח "and he shall take a wife in her virginity;" Jud. 11:37; Eze. 23:3, דַּדֵּי בְּתוּלֵיהֶן "the teats of their virginity," verse 3.

(2) *tokens of virginity* (compare בְּרִית No. 4, of the sign of the covenant), i. e. stragulæ inter primæ noctis amplexus hymenis scissi sanguine inquinatæ. Deu. 22:14, seq. Compare Leo Afric. p. 325 Niebuhr's Description of Arabia, p. 35—39. Arvieux, Itin. vol. iii. p. 257, 260. Michaëlis, Mosaisches Recht, t. ii. § 92.

בִּתְיָה see בַּת I. 10, c.

בָּתִּים Pl. *houses*, see בַּיִת.

בָּתַל an unused root, kindred to the roots בָּתַר, בָּדַל i. q. Arab. بتل to separate, to seclude. Hence בְּתוּלָה.

בָּתַק not used in Kal. Once in Piel, Eze. 16:40, בִּתְּקוּךְ בְּחַרְבוֹתָם "and they shall cut thee in pieces with their swords." LXX. κατασφάξουσί σε. Vulg. *trucidabunt te.* (Arab. بتك to cleave asunder, to cut, to cut off. Æth. በተከ: to break.)

בָּתַר to cut up, to divide, as slain victims, in Kal and Piel, Gen. 15:10. Arab. بتر to cut off, to break off. Kindred roots are بطر, بتر, פָּטַר, פָּתַר.

בָּתַר Ch. *after*, for בְּאתַר, see אֲתַר page xcvi, B.

בֶּתֶר with suff. בִּתְרוֹ, pl. const. בִּתְרֵי m.

(1) *a divided* part of victims, Gen. 15:10; Jer. 34:19.

(2) *section, a dividing*, used of a country divided by mountains and valleys (see בִּתְרוֹן), rugged and abrupt. Cant. 2:17, עַל־הָרֵי־בָתֶר, LXX. ἐπὶ ὄρη κοιλωμάτων, i. e. mountains divided by valleys. Compare בִּתְרוֹן.

בִּתְרוֹן m. *a region divided* by mountains and valleys, or *a valley which divides* mountains, κοίλωμα, Bergschlucht, ῥαγάς, from ῥηγνύω. 2 Sa. 2:29. Others suppose this to have been the pr. n. of some particular region; but this would make but little

difference, for the pr. n. would be taken from the nature of the place. [Root בָּתַר.]

בָּתַת an unused root. Arabic بَتَّ I. IV. to cut, to cut off, to break off (comp. under the root בָּדַר No. I.); بَتّ something broken off, destroyed; بَتَّةً and الْبَتَّةَ quite, altogether. In Hebrew it appears to have denoted—

(1) to define, i. e. *to measure;* whence בַּת a measure.

(2) to cut any thing off, *to put an end to a thing, to lay waste altogether,* i.q. כָּלָה; whence בָּתָה, בַּתָּה.

ג

Gimel (גִּימֶל), the third letter of the alphabet, when used as a numeral, i. q. *three.* Its name differs only in form from גָּמָל *camel;* and its figure in the Phœnician monuments (Λ, ๅ), on the coins of the Maccabees, and in the Æthiopic alphabet (ๅ), bears a resemblance to the neck of the camel. The Greeks received this letter from the Phœnicians, and by turning the head to the right, made it Γ.

As being the softest of the palatals (גיכק) except Yod, it is often *interchanged* with the harder ones כ and ק; both within the limits of the Hebrew language itself, and as found by a comparison with cognate languages, see גָּדִישׁ, كَدِيس ,جُدْس a heap of sheaves; גָּפְרִית, ܟܒܪܝܬܐ, كِبْرِيت sulphur; גָּנַן and כָּנַן to cover, to protect; גָּנַז and כָּנַס, كَنَز to collect, to heap up; רָגַל and רָכַל to run up and down; גָּבִיעַ, قَبِيعَة calix of flowers; גָּדַד, جَدَّ and قَدَّ to cut; שָׁקֵד, שָׁגֵד, ܫܓܕܐ almond.

More rarely it passes over—(2) into *gutturals,* which are less allied; namely, ע see גָּמַץ ,גָּרָה, and ח, as אֶפְרֹחַ, ܦܪܘܓܐ young of birds, comp. אָחַח.

גֵּא adj. (for גֵּאֶה, from the root גָּאָה), m. *proud, arrogant,* Isa. 16:6.

גָּאָה fut. יִגְאֶה a poetical word.

(1) TO LIFT ONESELF UP, TO INCREASE, used of water rising up, Eze. 47:5; of a plant growing, Job 8:11.—Job 10:16, וְיִגְאֶה כַּשַּׁחַל תְּצוּדֵנִי "and (if) it (my head) *raise itself up,* as a lion thou wouldest hunt me."

(2) Metaph. *to be exalted, magnificent,* of God, Ex. 15:1, 21. In the derivatives it is applied—

(3) to *honour* (see גָּאוֹן No. 1), and—

(4) to *pride* and *arrogance,* see גַּאֲוָה and גָּאוֹן No. 3. (Syr. Pael ܓܐܝ to decorate, to make magnificent. Ethpael, to boast oneself; ܓܐܝܐ, ܓܐܝܘܬܐ adorned, magnificent.) In the signification of pride, it accords with the Gr. *γαίω.*

Derivatives follow, except גֵּא, גֵּוָה No. II.

גֵּאֶה adj.—(1) *lifted up, high,* Isa. 2:12. Job 40:11, 12, רְאֵה כָל־גֵּאֶה וְהַשְׁפִּילֵהוּ "behold every thing that is high, and bring it low."

(2) *proud, arrogant,* Jer. 48:29. Pl. גֵּאִים the proud, often with the adjoined notion of impiety; as elsewhere, meekness and a humble spirit include the idea of piety (see עָנָו). Psa. 94:2; 140:6; Pro. 15:25; 16:19. LXX. *ὑπερήφανοι, ὑβρισταί.*

גֵּאָה f. *pride, arrogance,* Pro. 8:13.

גְּאוּאֵל ("majesty of God"), [*Geuel*], pr.n. m. Nu. 13:15.

גַּאֲוָה f. pr. elevation (from גָּאָה), hence—

(1) *magnificence, majesty,* as of God, Deu. 33:26; Ps. 68:35.

(2) *ornament, splendour* (Pracht), Job 41:7; Deu. 33:29.

(3) *pride, arrogancy.* Psa. 73:6, לָכֵן עֲנָקַתְמוֹ גַאֲוָה "therefore pride clothes their neck," i. e. they are elated with pride. A stiff neck being regarded as the seat of pride. Ps. 31:24; Pro. 14:3; Isa. 9:8; 13:3, 11; 16:6; 25:11. Used of the sea, Psa. 46:4, "the mountains quake at its pride."

גְּאוּלִים m. plur. (of the form קִדּוּמִים, עֲשׁוּקִים), *redemptions, redemption.* Isa. 63:4, שְׁנַת גְּאוּלַי "the year of my redemption," i. e. in which I will redeem my people. So LXX., Vulg., Syr. Commonly taken as "the year of my redeemed ones."

גָּאוֹן const. גְּאוֹן, once pl. גְּאוֹנִים (from the root גָּאָה), Eze. 16:56, pr. elevation; hence—

(1) *sublimity, majesty,* of God, Ex. 15:7; Isa. 2:10, 19, 21; 24:14, בִּגְאוֹן יְיָ צָהֲלוּ "they sing with joy of the majesty of Jehovah." Job 37:4, קוֹל גְּאוֹנוֹ "his sublime voice," thunder. Job 40:10, עֲדֵה־נָא גָאוֹן וָגֹבַהּ "deck thyself, now, with majesty and magnificence." Mic. 5:3.